

EVALUATING THE IMPACT OF HEARTSYNC INNER HEALING MODEL
AND A FATHER'S BLESSING FOR MALE INMATES WHO
EXPERIENCED TRAUMA

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ABSTRACT

EVALUATING THE IMPACT OF HEARTSYNC INNER HEALING MODEL AND A FATHER'S BLESSING FOR MALE INMATES WHO EXPERIENCED TRAUMA

by
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United Theological Seminary, 2015

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A phenomenological case study was conducted of the impact that HeartSync Ministry, an inner healing model, and a declarative father's blessing would have on males in a jail setting. It was hypothesized these would positively affect the inmates' awareness of God's manifest presence, improve their quality of relationship with Him, and reduce their anger and emotional pain. Five nomothetic themes were identified, such as Relational Trauma from Fathers, Self-Transformation, Social Transformation, Christian Mystical Experiences, and Intrinsic versus Extrinsic. Research analysis using a mixed method of quantitative and qualitative data was triangulated to confirm that positive impacts were made.

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My professional associates, Dr. Aaron Ford, Dr. Ralph Hood, Dr. Steve Mory have been instrumental in giving vital feedback and guidance. Dr. Bob Sanders, who originally was one of the professional associates, also gave valuable assistance, but unfortunately passed away in 2014. The project would not have had the success it did without the support of my context associates, Charlie Hubbs, David Majetich and Susan Wright who have been awesome teammates working with the inmates at the jail. Susan Wright went above and beyond in helping out with the project by conducting HeartSync ministry sessions with the inmates and transcribing her notes. She added richness to the project that allowed the inmates to receive prayer from both a male and female perspective.

My peer associate, Shelli Haynes assisted with her gifts of editing and encouragement. A hearty thanks also goes to my cohorts in the Randy Clark Scholars group that made the whole program worthwhile. They have been a band of brothers and sisters in trenches of the doctoral program rigors. I now have extended family spread throughout the United States from coast to coast and in China.

I want to acknowledge Denise Hughes and Ginger Ludlow of Transformation Ministries in Nashville, Tennessee. They took me through my first HeartSync session that changed the trajectory of this project. A special appreciation goes to Father Andrew Miller who developed the HeartSync Ministry Model. I also want to recognize Vikki

Waters with Growing In Grace Ministries in Chattanooga, Tennessee for the years of training in SOZO ministry that she provided.

The project would not have been possible without the assistance of the Hamilton County Jail in Chattanooga, Tennessee. A special thanks to Chaplain John Waters, Tracy Case, and Lt Gene Coppinger for making it feasible for me to do the project in the jail.

DEDICATION

This project is dedicated to my wife Judy. An affectionate heartfelt thanks goes to her, who in Christ-likeness loved me to life, so I can now love others. I am the person I am today partly because of her.

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It is like a ton of bricks have been taken off my shoulders. Now it is just like my whole map on the inside has been repaved. I want to help others before I help myself. It is just amazing how . . . I really don't know how to explain it—to tell you the truth—it is a feeling. I know now, I used to not know, but I know now that I have changed. Sitting through and actually having someone to talk to, and talk down these guardians, and actually facing my fears and my past, could really do that much in actually taking a person and redoing their whole life—in a matter of weeks! You know, it is a trip!

—Inmate P3, Exit Interview

INTRODUCTION

Many incarcerated males are plagued with relational trauma and love-deficits from their formative years, which has had devastating effects on their heart/will/spirit. Relational trauma, which is especially impacted by the lack of a father, caused many of them to become brokenhearted. The broken parts were bound in anger, shame, guilt, hopeless despair, fear, and terror; resulting in addictive, self-destructive and violent behaviors. Therefore, this project was directed at transforming the heart, the primary determinate of the issues of life. Whatever is in the heart will ultimately be revealed in a person's outward actions, as the internal reality becomes external reality.¹

The U.S. population has a significant percentage of families that are fatherless due to abandonment or lack of involvement. The United States also has the highest incarceration rate of any nation in the world.² It has been proven that a correlation exists

¹ The Bible instructs that the issues of life flow from the heart. Proverb 4:23 states "Keep thy heart with all diligence; For out of it are the issues of life" (ASV). Proverbs 23:7 states "For as he thinks in his heart, so is he" (NKJV). Dallas Willard maintains that what happens around people is an outcome of what is in their heart/spirit. He states, "We live from our depths—most of which we do not understand. 'Do you mean,' some will say, 'that the individual and collective disasters that fill the human scene are not imposed upon us from without? That they do not just happen to us?' Yes. That is what I mean. In today's world, famine, war, and epidemic are almost totally the outcome of human choices, which are expressions of the human spirit." Dallas Willard, *Renovation of the Heart: Putting On the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 13. Willard also expresses how the internal reality of one's heart will be reflected in their "outer life." He asserts the result of, "spiritual transformation into Christlikeness . . . [is that] . . . the 'outer' life of the individual increasingly becomes a natural expression of the inner reality of Jesus and of his teachings." Willard, *Renovation of the Heart*, 159.

² The National Academies Office of News and Public Information reported on April 30, 2014, "With the inclusion of local jails, the U.S. penal population totals 2.2 million adults, the largest in the world; the U.S. has nearly one-quarter of the world's prisoners, but only 5 percent of its population. Nearly

between the lack of a father and incarceration.³ Most treatment modalities used in the U.S. penal system to date have been fairly unsuccessful in bringing about significant lasting transformation in inmates, as evidenced by relatively high recidivism rates.⁴ Thus, this project sought transformation from a different perspective.

The project was a phenomenological case study conducted to explore the impact that HeartSync Ministry, an inner healing model, and a declarative father's blessing would have on males in a maximum-security jail setting. It sought to synchronize the core components of the inmate's hearts to God. It was postulated that a divine encounter with the Persons of the Trinity would result in the inmates: (1) gaining a greater awareness of God's manifest presence; (2) enhancing the quality of their relationship with God; and, (3) a reduction in their anger and emotional pain.

1 in 100 adults is in prison or jail, which is 5 to 10 times higher than rates in Western Europe and other democracies." "U.S. Should Significantly Reduce Rate of Incarceration; Unprecedented Rise in Prison Population 'not Serving the Country Well,' Says New Report," The National Academies Advisors to the Nation on Science, Engineering, and Medicine (April 30, 2014): 1, accessed May 23, 2014, <http://www8.nationalacademies.org/onpinews/newsitem.aspx?RecordID=18613>. Bloomberg News notes, "The U.S. imprisons around 730 in every 100,000 people—the highest incarcerated population in the world. There are currently around 2.2 million people behind bars, 'equal to a city the size of Houston,' and there are 4,575 prisons in operation in the U.S., more than four times the number of second-place Russia at 1,029." Natasha Lennard, "US Has More Prisoners, Prisons Than Any Other Country: America's Incarceration Rates Are Highest in the World," *Salon*, (October 15, 2012): accessed April 21, 2014, http://www.salon.com/2012/10/15/us_has_more_prisoners_prisons_than_any_other_country/.

³ "Young men who grow up in homes without fathers are twice as likely to end up in jail as those who come from traditional two-parent families—even when other factors such as race, income, parent education and urban residence were held constant." Cynthia C. Harper and Sara S. McLanahan, "Father Absence and Youth Incarceration," *Journal of Research on Adolescence* 14, no. 3 (September 2004): 369-97, quoted in Wayne Parker, "Statistics On Fatherless Children in America: Criminal Activity," About.com Fatherhood, accessed August 4, 2013, http://fatherhood.about.com/od/fathersrights/a/fatherless_children.htm.

⁴ The Pew Charitable Trust reported, "More than four in ten offenders returned to state prison within three years of their release." And, "The three year recidivism rate for inmates released in 1999 was 45.4 percent and 43.3 percent for those released in 2004." Jennifer Laudano "State of Recidivism the Revolving Door of America's Prisons," The Pew Charitable Trusts State and Consumer Initiatives, April 11, 2011, accessed April 20, 2014, <http://www.pewstates.org/research/reports/state-of-recidivism-85899377338>.

The HeartSync Prayer Ministry model was utilized to heal childhood relational trauma and to begin the synchronization process of the inmate's heart.⁵ As a lot of trauma comes from the absence or un-involvement of a father—a father's blessing was also a part of the healing process. Traditional models frequently rely on manmade strategies that sometimes fall short in bringing about long-standing changes. The HeartSync model, however, relies on God to bring about the divine restructuring and synchronization of the heart/will/spirit,⁶ which will expectantly create a more lasting transformation.

Transformation of the heart happens mainly through relational encounters with God and other people. This project espouses that humans ultimately operate from their hearts,⁷ as it is from the heart that one ultimately speaks and behaves (Mt 15:18; Prv

⁵ James E. Wilder refers to two types of trauma—Type A and Type B. Wilder states, “*Type A traumas are the absence of good things we all need.* These traumas produce problems in relationships, so recovery requires a loving relationship to repair the Type A wound. *Type B traumas are bad things that should never happen.* They create fear. The ‘bad events’ need to be revisited and the fear needs to be deactivated, so that life can proceed without the fear.” James G. Friesen, et al., *The Essentials of Christian Living The Life Model: Living from the Heart Jesus Gave You*, rev. ed. (Pasadena, CA: Shepherd's House, 2004), 18. Friesen et al., further note, “Traumas, as we will refer to them here, are the wounds (or injuries) left in our identities that render us less than what God had in mind when he created us. Traumas block growth. Traumas block or slow proper maturity. Traumatic wounds can be caused by adding something to us we should not have—just as a bullet adds its effect to a body it encounters [Type B trauma]. Traumatic injuries can be caused by the absence of what the soul needs—just as malnutrition can cripple the body [Type A trauma].” Friesen, *The Life Model*, 6.

⁶ Dallas Willard states, “In biblical language the will is usually referred to as ‘heart.’ This it is that organizes all the dimensions of personal reality to form a life or a person. The will, or heart, is the executive center of the self. Thus the center point of the spiritual in humans as well as in God is self-determination, also called freedom and creativity.” Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco, CA: HarperSanFrancisco, 1998), 80. Willard equates the Heart/Will/Spirit as being one but with different functions. Willard states, “the . . . ‘heart,’ ‘spirit,’ and ‘will’ (or their equivalents) are words that refer to one and the same thing, the same fundamental component of the person. But they do so under different aspects.” He goes on to say, “The human heart, will, or spirit is the executive center of human life. The heart is where decisions and choices are made for the whole person. That is its function.” Willard, *Renovation of the Heart*, 29-30.

⁷ Willard's opening sentence in his book *Renovation of the Heart* is “We live from our heart.” Willard, *Renovation of the Heart*, 13.

4:23).⁸ Therefore, enduring attitudinal and behavioral changes must first happen within the heart. It is also with the heart that individuals communicate with and experience God, as the heart facilitates human interaction with the spiritual realm.⁹

For the purposes of this paper, the heart will be defined as the nonphysical spiritual “center or core to which every other component of the self owes its proper functioning.”¹⁰ Dallas Willard asserts that the heart/will/spirit is the nonphysical “executive center” of the human person that is also known as their spiritual core.¹¹ God will be comprehended as the Triune God of Christianity.

Gary Moon states that Willard “uses three different words to describe [the] heart.”¹² The three words are “heart,” “will,” and “spirit,” which are essentially one and the same component but with different functions.¹³ The role of the heart is the executive “center or core to which every other component of the self owes its proper functioning.” The heart is the nonphysical being that “organizes all the dimensions of personal reality to form a life or a person.”¹⁴ The “will” refers to the “power to initiate, to create, to bring

⁸ Matthew 15:18, New International Version. Unless otherwise noted, all scripture references in this document are from the NIV.

⁹ James E. Wilder states, “The heart is your eyes for seeing spiritual reality (Ecclesiastes 11:9), literally, the heart is the ‘eyes and ears that know God.’ The heart is where understanding resides, and is the origin of spiritual discernment.” Friesen, *The Life Model*, 14.

¹⁰ Willard, *Renovation of the Heart*, 29.

¹¹ Willard, *The Divine Conspiracy*, 80.

¹² Gary Moon and David Benner, eds., *Renovation of the Heart: A Video Resource for Groups* (Franklin Springs, GA: LifeSprings Resources, 2003), 43.

¹³ Elane O’Rourke states, “So it is with spirit/will/heart. Same thing, different emphases. It is the part of the human person that connects to God, initiates action, and expresses character.” Elane O’Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, September 2013), 247, Kindle.

¹⁴ Willard, *The Divine Conspiracy*, 80.

about what did not exist before.”¹⁵ “Spirit” refers to this core’s “fundamental nature as distinct and independent from physical reality” whose function is the source of “unbodily personal power.”¹⁶

Willard points out, “The part of us that drives and organizes our life is not the physical.”¹⁷ He asserts it is the spiritual; and the spiritual realm of the heart is infinitely greater in scope, power and authority than the physical realm. Consequently, the internal reality of what inmates think of themselves in their hearts will become their external reality. In other words, their attitudes and behaviors reflect what is in their hearts.¹⁸ Therefore root issues in the heart must be addressed for real transformation to take place in their lives and attitudes.

A majority of religious or spiritual programs for inmates do not deal with the heart or spirit, as most are instructional, geared toward propositional knowledge about God or some type of behavior modification.¹⁹ Most programs for the inmates deal with

¹⁵ Willard, *Renovation of the Heart*, 29.

¹⁶ Moon, *Renovation of the Heart: A Video Resource for Groups*, 40.

¹⁷ Willard, *Renovation of the Heart*, 13.

¹⁸ The Bible asserts that even the words one speaks come from the heart; as Matthew 15:18 states, “But the things that proceed out of the mouth come from the heart, and those defile the man.” Refer also to Matthew 12:34; Luke 6:45.

¹⁹ Brandon Rickabaugh in his abstract asserts “Christian theology and philosophy often spend more time devoted to an epistemology of propositions rather than an epistemology of knowing persons.” In other words, Christian theology as well as western society are more devoted to intellectual knowledge of facts, concepts and ideas about people and God rather than to knowing people or God on a personal level by acquaintance. Brandon L. Rickabaugh, “Eternal Life as Knowledge of God: An Epistemology of Knowledge by Acquaintance and Spiritual Formation,” *Journal of Spiritual Formation and Soul Care* 6, no. 2 (2013): 204, accessed March 16, 2014, https://www.academia.edu/6432969/Eternal_Life_as_Knowledge_of_God_An_Epistemology_of_Knowledge_by_Acquaintance_and_Spiritual_Formation. Rickabaugh quotes Richard Feldman in his article about the how propositional knowledge of a person or God does not mean that one knows them. “No matter how many facts you know about a person, it does not follow that you know the person. Knowing a person or a thing is being acquainted with that person or thing, not having

the left side of the brain that is logical and verbal rather than dealing with the right side of the brain, which is relational, experiential, and emotional. It is important to understand that if a conflict occurs between the head and the heart, the heart will always overrule.²⁰ The same applies with the left and right brains, if a conflict between the two transpires, the right brain's experiential knowledge will trump the left-brain's rational and logical knowledge. In other words, if incongruence exists between what one knows and what one has experienced, the experience will always triumph.

Propositional (left brain) knowledge alone will not bring healing to the heart, as the heart thinks in pictures and experiences. The same is true for the right brain, which processes information in images and emotions. It takes new images and experiences to supersede previous images and experiences stored in the heart and the right side of the brain. Hence, the inmates need to know God with both their heart and right brain via experiential encounters, or by what Brandon Rickabaugh refers to as "knowledge by acquaintance."²¹

Many incarcerated males, due to relational trauma, have closed their hearts off to others and God and live in fear of having close, meaningful relationships. Many fear if people really knew who they were, then they would be rejected. Those who grew up in households laden with guilt, shame, fear, and rage will try to avoid relationships in an

propositional knowledge about the person or thing." Rickabaugh, "Eternal Life as Knowledge of God," 207.

²⁰ Willard asserts, "That heart will, of course, ultimately triumph over their conscious intentions and arrangements, and they will in fact do what they know to be wrong." Willard, *The Divine Conspiracy*, 143.

²¹ Rickabaugh, "Eternal Life as Knowledge of God," 207. Rickabaugh states, "knowledge by acquaintance involves the direct experience or interaction of the knower with the object being known. In application, if we are to know God in the eternal life sense it will be by acquaintance, which requires us to step into a life of interactive relationship with God. We cannot know him at a distance." Rickabaugh, "Eternal Life as Knowledge of God," 207.

attempt to evade experiencing these negative feelings again. This causes many to harden their hearts. When individuals have hardened hearts, then the body takes charge (versus the heart/spirit being in command) and sensuality and violence can become prevalent in their life.²² As the internal reality of rage and anger within the inmates' hearts manifests in their external relationships, it can result in violent behaviors leading to possible imprisonment.

Relational trauma and early wounding shapes the filters of the heart as well as facilitates the hardening of it.²³ These filters and hardened hearts, unless changed, will distort the way they live life, view them selves, others, and God. This often produces poor self-concepts and distorted projections on onto others and God. Daniel Heinrichs refers to these filters and projections as "parataxic distortions," which he defines as a "phenomenon in which feelings, thoughts, or expectations originating in one relationship

²² Willard states, "In a life away from God we are dominated first by body and last by God. In a life under God we are dominated first by God and last by body." Moon, *Renovation of the Heart: A Video Resource for Groups*, 45. Ephesians 4:18-19 conveys that a hard heart results in "unbridled sensuality, eager and greedy to indulge in every form of impurity" (Amplified). Willard asserts, "THE HUMAN BODY BECOMES the primary area of pleasure for the person who does not live honestly and interactively with God, and also the primary source of terror, torture, and death." Willard, *Renovation of the Heart*, 53. Willard also writes, "Sex and violence are the two things that are reportedly cited as the areas of our greatest problems, in life as in the media. Violence is the sure overflow of anger and contempt in the heart." Willard, *The Divine Conspiracy*, 159.

²³ In regards to filters through which one views life, James Richards asserts that one's past emotional pain affects how they view life. He states, "You see, emotional pain becomes our window to the world. We look at everything around us and judge it in light of our past pain. Unfortunately, gazing through this framework creates an endless cycle of new pain and a reaffirmation of our false paradigm of life. For the person in pain, the past equals the future. Life becomes a series of reoccurring pains that never seems to end." James B. Richards, *How to Stop the Pain* (New Kensington, PA: Whitaker House, 2001), 17. Richards also asserts a lot of one's life is determined by experiences and judgments before puberty. He states, "Our concepts of father, mother, mate, and maybe even friend are already established. By our experiences and judgments we have, to a certain degree, cast our lot in life even before we reach the age of puberty. Apart from a change of heart, most of our major decisions in life are predetermined by how we view the world and ourselves." Richards, *How To Stop The Pain*, 74. John and Paula Sandford, pioneers and key figures in neo-Pentecostal inner-healing movement, teach that the programming of one's heart is primarily done by six years of age. Paula Sandford, in discussing filters of the heart, maintains, "Since we see and hear from that which fills our hearts (Luke 6:45), unforgiveness, hatred, and bitterness lodged in the treasure chests of our hearts pervert all perceptions and adversely affect all our relationships." Paula Sandford, *Healing Victims of Sexual Abuse* (Tulsa, OK: Victory House Publishers, 1988), 68.

are reenacted in another relationship, serving to distort the character of that latter relationship.”²⁴ These parataxic distortions transfer into their current relationships with others and God, handicapping their ability to attach and bond in human-human or human-Divine relationships.²⁵ Parataxic distortions also occur within the primary parts of a person’s heart, which will be discussed later. Thus, hardened hearts and distorted filters need to be synchronized and renovated to free the inmates up to bond with others, God and even themselves, so they can have intimate relationships.

²⁴ Daniel Heinrichs states, “Parataxic distortion is defined as any attitude toward another person, which is based on a fantasied or distorted evaluation of that person or on an identification of that person with other figures from past experiences. It is further defined as a phenomenon in which feelings, thoughts, or expectations originating in one relationship are reenacted in another relationship, serving to distort the character of that latter relationship, and thus being inappropriate and anachronistic when applied.” Daniel J. Heinrichs, “Our Father Which Art in Heaven: Parataxic Distortions in the Image of God,” *Journal of Psychology and Theology* 10, no. 2 (1982): 128, accessed March 7, 2014, ATLA Religion Database with ATLASerials, EBSCOhost. Dick Schreder states the importance of one’s God Concept, “Other than one’s self-concept, no other set of ideas exerts such a powerful influence on the believer’s life as his/her God Concept. The total life experience is colored by the way one views God and the way one believes God views him/her.” Dick Schreder, “The Family Evaluation - Taking a Fresh Look at How Our God Concept Is Formed,” 1, accessed June 12, 2013, http://www.blendedbody.com/_cl/_audio/sonship/FamilyEvaluation.pdf.

²⁵ Two contrasting hypothesis of the attachment theory exists, as it relates to a believers perceived relationship with God—correspondence and compensation pathways. “The correspondence model posits that attachment patterns with humans correspond to, or are reflected in attachment patterns in individuals’ experiences of God.” The *compensation model*, in contrast proposes, “Attachment patterns with humans do not correspond to God attachment patterns presumably because God functions as a substitute attachment figure for those with insecure human attachments.” Todd W. Hall et al., “Attachment to God and Implicit Spirituality: Clarifying Correspondence and Compensation Models,” *Journal of Psychology and Theology* 37, no. 4 (2009): 227, accessed March 8, 2014, ATLA Religion Database with ATLASerials, EBSCOhost.

CHAPTER ONE

MINISTRY FOCUS

Educational and Professional Development and Synergy

I obtained a Masters in Counseling from Regent University in Virginia Beach. I have also been trained and have personally experienced numerous inner healing modalities such as John Sandford's Elijah House Basic I and II schools; Leanne Payne's Pastoral Care Ministry School, Jack Frost's Father Heart of God School; Ed Smith's Theophostic Training; SOZO Training, and Andrew Miller's HeartSync Training. My primary ministry foundation was built upon the neo-Pentecostal inner healing movement teachings of John Sandford and Leanne Payne in the early 1990s.

Other influences throughout the years have come from Dr. Gary Moon, Dr. Dallas Willard, Dr. Larry Crabb, Dr. James Wilder, as well as participation in the C.S. Lewis Fellows Program in Atlanta, Georgia. The most recent influences have been from Dr. Jon Ruthven, Dr. Paul King, Dr. Luther Oconer, and Dr. Randy Clark. It is always informative to be apprised of the people who have shaped, influenced and mentored a person—their heroes of the faith so to speak.

Not only have I been trained in a lot of inner healing modalities, but I have also been through a lot of personal inner healing and aspire to pass onto others what I have received—especially to those who are incarcerated. Although I have never been incarcerated myself, I know from my own personal pilgrimage what it has been like: to

be in a pit of despair, anger, and bitterness; to be captive in a fortress of self-hatred, shame and the belief that something was wrong with me; and, to be in a prison of isolation due to deeply rooted fears, such as “if people really knew who I really was they would reject me.” Due to the overwhelming pain from the shame, rejection, and pervasive sense of not feeling wanted, I developed guardians (protectors) within my heart. These guardians maintained intricate defense mechanisms around and within my heart to avoid experiencing any more negative emotions. Unfortunately, this came at the great cost of being shut off to large components of my heart—unable to connect with others, God or even parts of myself.

So for many years, my internal reality was a closed, wounded, bitter and hurting heart. As internal reality becomes external reality, my wounded heart blocked me from any authentic relationships and I hurt anyone who was brave enough to get close. I was the “poster child” for the adage “hurting people hurt others.”¹ I have observed that many of the inmates’ hearts are also walled off, and that their wounded hearts have hurt and caused a lot of pain and suffering for those around them. The lack of a father’s involvement (Type A trauma) during their formative years has caused many of the inmates’ hearts, like my heart, to close off and shut down.

The father is the primary source of one’s sense of wellbeing, especially regarding issues related to identity and feelings of safety and security. I, like many of the inmates, have contended with the issue of fatherlessness during my formative childhood years, due primarily to divorce and relocation to a separate city. As I have received inner healing for these issues, I now have a passion to facilitate others having personal encounters with

¹ The reverse is true also, “free people, free people;” “loved people, love people;” and, “healed people, heal people.”

God, so the primary parts of their hearts can experience Jesus drawing out past trauma and pain as well as experiencing His delight in them.

Although I have a Masters in Christian Counseling, I utilized inner healing prayers with the inmates, as it is what has been so beneficial in the healing of my own heart and relationships, in addition to transforming my own outward behaviors. The first major part of my healing began with the forgiveness process; forgiving myself, my parents, and asking my parents to forgive me. Leanne Payne, a prominent figure in neo-Pentecostal inner-healing movement, succinctly states the results of divine prayer and forgiveness: “When the person who was neglected or abused in childhood looks to Christ, forgives others, and is forgiven, he or she can find healing of childhood memories.”² Forgiving myself was the hardest things for me to do because of the feelings of shame and self-hatred. For a period of time, I could not imagine that God was approachable or even wanted a relationship with me.

People will often transfer onto God their early childhood experiences. Childhood experiences with one’s earthly fathers are often projected onto Father God. For instance if individuals perceived and experienced their father as distant, non-involved, emotionally detached, and not interested in knowing them or being active their lives, then their hearts will perceive Father God in the same way. This was the case with me and I have observed the same phenomenon with many of the inmates. Consequently, many of their hearts (and the right side of their brains) view God as abusive, distant, angry, always disappointed with them, etc. This project through the use of HeartSync ministry and a father’s blessing sought to change the inmate’s negative perceptions of God to more positive ones.

² Leanne Payne, *Restoring the Christian Soul through Healing Prayer: Overcoming the Three Great Barriers to Personal and Spiritual Completion in Christ* (Wheaton, IL: Crossway Books, 1991), 32.

My heart, due to inner healing, has experienced the safety and security that only God can truly provide. It has been the HeartSync ministry that has made the greatest impact of all the modalities I have been exposed to thus far. I was fortunate to be taken through it in May 2014 by Denise Hughes and Ginger Ludlow of Transformation Ministries in Nashville, Tennessee. It had such a profound impact on me that I switched to applying HeartSync as the inner healing modality for the project. I had been using SOZO model for several years with the inmates. Thus, within a short time frame, I had to go through the HeartSync Basic Training in Tallahassee, Florida and the Advanced Training in Burlington, Canada, so I could utilize it with the inmates.

I am now experiencing a personal, on going, and interactive relationship with each member of the Trinity. Consequently, the guardians, that had formerly blocked me, others, and God out of parts of my own heart, now have the wisdom to allow me to engage and connect. I yearn to assist the inmates in experiencing this same safety and security. So likewise, their guardian(s) will allow God and others into more parts of their hearts and lives. This will enable them to approach Father God and Jesus to meet their needs for love, acceptance, affirmation, safety, security and purpose; and for their to hearts to be able to receive “immediate revelation in, or to, [their] heart directly from God.”³

³ Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 3.

Context

The context of this paper dealt with healing relational trauma of incarcerated males in the local county maximum-security jail facility in Chattanooga, Tennessee. The particular jail where the project took place only houses men, so the project only dealt the males. Men comprise the majority of the prison system. A 2012 statewide statistic for Tennessee was that males comprised 91% of all inmates system-wide.⁴

Fatherlessness has the greatest impact on males. Therefore the crisis of fatherless homes—whether through abandonment or un-involvement—is having rippling effects throughout the American culture. It is devastating familial, societal, economic and spiritual foundations. In addition, one of the major root causes of incarceration is growing up in a household without a father. Fatherlessness is a common denominator amongst most male inmates.

Therefore, one of the focuses of this section was on the effects of relational trauma primarily resulting from fatherlessness. Juxtaposed alongside the contextual information about the prison system and inmates will be illustrations of the effects of relational trauma and fatherlessness from two disparate sources. The first is a fictional movie, *A Clockwork Orange* and, the second is an essay on *Elephant Breakdown*. The intent of discussing the movie and essay was to portray a correlation of how the experience of early relational trauma later manifests into aggression, sex, and violence, traits which run throughout the male prison population.

⁴ Tennessee Department of Corrections, “Felony Inmate Population by Sex and Race (System-Wide) June 30, 2012,” *FY 2012 Statistical Abstract for the Tennessee Department of Corrections* (Nashville, TN: TDOC Decision Support: Research & Planning Division, October 12, 2012), 24, accessed July 26, 2013, <http://www.tn.gov/correction/pdf/StatisticalAbstract2012.pdf>.

A Clockwork Orange, produced by Stanley Kubric, was based on Anthony Burgess's 1966 novel. The protagonist, Alex, is a boy who grew up with parents who were uninvolved in his life leaving him to fend for himself. He developed into a thug with a penchant for violence, rape, and aggression. Alex at age fifteen formed a gang and carried out these desires by robbing, mugging, stealing, and raping—which eventually led to his imprisonment. Alex's parents and most of their generation in the movie were docile and passive, which was in stark contrast to the violent and aggressive youth subculture that emerged with Alex and his generation. Alex's behaviors embodied the result of growing up in a non-relational culture that had been steeped in nihilism.⁵ He developed intense internal rage that eventually manifested outwardly through aggressive and violent behaviors—not only toward strangers, but also toward his own gang members.

The second illustration was from an essay, *Elephant Breakdown*, printed in the 2005 Journal Nature. It examined the effects of relational trauma on young elephants that were relocated in the early 1990s to Pilanesberg National Park and the Hluhluwe-Umfolozi Game Reserve in South Africa.⁶ Before being relocated, the young elephants were traumatized by witnessing their parents and elders being killed through culling or poaching. This is particularly traumatic for elephants because they are notoriously known for having close relationships among themselves.

⁵ James Sire in his book defines nihilism as “. . . the negation of everything—knowledge, ethics, beauty, reality. In nihilism no statement has validity; nothing has meaning.” James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove, IL: IVP Academic, 2009), 94.

⁶ Jason Godesky, “Elephant Men,” *The Anthropik Network*, 19 October 2006, 1, accessed August 4, 2013, <http://rewild.info/anthropik/2006/10/elephant-men/>.

“Young elephants are reared in a matriarchal society, embedded in complex layers of extended family who collectively aid in their development.”⁷ This stable network of social bonds and relationships provides the safety and security necessary for their sense of well-being and sense of belonging. Consequently, being ripped away from this safe and loving environment produced similar symptoms to the post-traumatic stress experienced by humans. So when these elephants were relocated and left without any guidance or cultural restraints, the young males behavior became violent and aggressive. They formed gangs and began to rape and kill rhinoceroses. The parallel to what is occurring to with youth today in the United States is evident, given the breakdown of the nuclear family structure and generations of relational trauma.

Relational Trauma from Familial and Societal Breakdown

A breakdown of American familial and societal relationships has ensued over the last half a century primarily due to divorce, out-of-wedlock births, reparenting, alternative lifestyles (living alone or with an unmarried partner), domestic violence, drugs and other destructive addictions, as well as to wars. These factors have all contributed to children experiencing relational trauma that has led to post traumatic stress symptoms. One major cause of this trauma is the absence or un-involvement of a father, which has grown to the point that America is now facing a crisis of fatherlessness.

Early life traumas can have long lasting destructive consequences and effects especially if sufficient joy capacity does not exist in the family to offset it. Research has

⁷ G. A. Bradshaw, et al., “Elephant breakdown. Social trauma: early disruption of attachment can affect the physiology, behaviour and culture of animals and humans over generations,” *Nature International Weekly Journal of Science* 433, (February 24, 2005): 807, accessed June 6, 2013, <http://www.allanschore.com/pdf/SchoreBradshawNature-elephantbreakdown.pdf>.

shown “trauma early in life has lasting psychophysiological effects on the brain and behavior” as indicated by studies on animals and human genocide survivors.⁸ Trauma affects not only individuals but also societies and cultures as a whole. “Long-term studies show that although many individuals survive early distressing experiences, they may face a lifelong struggle with depression, suicide or behavioral dysfunctions. Trauma can define a culture.”⁹ Individual trauma has rippling affects throughout the society. For instance, the unresolved trauma of one individual can indirectly or directly be transmitted to their families resulting in “their children . . . exhibit[ing] similar symptoms, including domestic violence.”¹⁰

United States Penal System

The U.S. penal system is comprised of federal and state prisons as well as city and county jails. The tracking of the statistics is often broken out differently for prisons and jails. As of December 31, 2010, the U.S. penal system had 110 federal prisons and 1,200 state prisons with a population of roughly 1.6 million inmates. States held 87% (approximately 1.4 million) of this population, while the remaining 13% (approximately 200,000) was under federal jurisdiction.¹¹

⁸ Bradshaw et al., “Elephant Breakdown,” 807.

⁹ Bradshaw et al., “Elephant Breakdown,” 807.

¹⁰ Bradshaw et al., “Elephant Breakdown,” 807. Bradshaw states, “Trauma affects society directly through an individual’s experience, and indirectly through social transmission and the collapse of traditional social structures.”

¹¹ U.S. Department of Justice, Office of Justice Programs, and Bureau of Justice Statistics and Paul Guerino, Paige M. Harrison, and William J. Sabol, “Prisoners in 2010,” *Bulletin NCJ 236096 December 2011*, (revised 2/9/2012): 8, accessed June 6, 2013, <http://www.bjs.gov/content/pub/pdf/p10.pdf>.

The jail system mainly houses individuals who are either awaiting trial or to receive their sentencing; the jail also can hold inmates who have been sentenced for misdemeanors with terms of one year or less. In addition, some city and county jails house state and federal prisoners. It should be pointed out individuals in jails awaiting trial or sentencing are not included in the prison system figures—though they are considered part of the broader penal system. Thus in 2010, combining the jail and prison populations, the U.S. penal system had about 2.3 million adults under incarceration (and this figure does not include those on probation or parole).¹²

The racial breakdown of the 2010 national prison population and the 2011 jail population was as follows: (A) The prison system had approximately 1.6 million prisoners comprised of 32% whites; 38% African-Americans; 22% Hispanics; and, 8% other;¹³ and (B) The jail system had 735,601 offenders comprised of 45% whites, 38% blacks, 15% Hispanics, and 2% other.¹⁴ This side by side comparison allows the contrast between the two populations to be seen; it reveals a greater percentage of white inmates are in jail than in the prison; the African-American population has the same percentages in both; and, percentage wise, more Hispanics are in prison than in jail.

The prison and jail populations can be compared to the racial breakdown of the U.S. population in 2011, which was 68% white; 12% African-American; 14% Hispanic;

¹² U.S. Department of Justice Office of Justice Programs Bureau of Justice Statistics and Todd D. Minton, "Jail Inmates at Midyear 2011 - Statistical Tables," *Bulletin NCJ 237961 April 2012* (Washington, D.C.: Bureau of Justice Statistics, May 1, 2012), 12, accessed August 8, 2013, <http://www.bjs.gov/content/pub/pdf/jim11st.pdf>.

¹³ The Pew Forum on Religion and Public Life, "Polling and Analysis, Religion in Prisons a 50-State Survey of Prison Chaplains the State and Federal Correctional System March 22, 2012: Appendix C" (50 States in the U.S.A., Conducted between September 21, 2011 and December. 23, 2011), accessed September 6, 2013, <http://www.pewforum.org/Social-Welfare/prison-chaplains-appendix-c>.

¹⁴ U.S. Department of Justice, *Bulletin NCJ 237961 April 2012*, 9.

and 6% other.¹⁵ What stands out in comparing the prison population to the overall U.S. general population was that the percentage of African-Americans (38%) and Hispanics (21%) in the prison system were disproportionate higher than their respective percentage in the national population—African-American (12%) and Hispanic (14%). The percentage of African-Americans (38%) in jail was also higher than their respective percentage of the general population (12%).

This project focused on the male inmates, as they comprised 93% of the prison population and 87% of the jail population; which was excessively disproportionate to their makeup of the general population (of 49%) in 2012.¹⁶ Males also comprised 91% of the system-wide inmate population in Tennessee as of June 30, 2012.¹⁷

Tennessee Department of Correction (TDOC) and Hamilton County Sheriff's Office

The Tennessee Department of Correction (TDOC) had 103 jails and fourteen state prisons as of June 30, 2013 with a population of 28,562 inmates. Of the fourteen state prisons, eleven are operated by the TDOC, while a private company (Corrections Corporation of America) managed three. Hamilton County, where Chattanooga is located, as of June 30, 2013 had an inmate population of 1,461 housed in two facilities: the

¹⁵ The Pew Forum on Religion and Public Life, *Polling and Analysis, Religion in Prisons a 50-State Survey of Prison Chaplains*.

¹⁶ U.S. Department of Justice, *Bulletin NCJ 237961 April 2012*, 16.

¹⁷ U.S. Department of Justice, *Bulletin NCJ 237961 April 2012*, 24.

Hamilton County Jail and Silverdale Correctional Facility, the latter of which is managed by private company Corrections Corporation of America.¹⁸

The State of Tennessee houses a larger percentage of State and Federal inmates in local and county jails compared to other states. Tennessee, in 2010, held 27.1% of its State and Federal prisoners in jail facilities. This was the third highest percentage in the nation with the national average being only 5.2%.¹⁹ The State and the Federal governments reimburse local jails that accommodate their respective inmates.

In fiscal year 2011-12, the average cost-per-day to house a TDOC inmate (including those housed at privately managed facilities) was \$67.21. The cost to house a death row inmate was \$96.75 per day.²⁰ So, it cost \$24,531.65 for the year (in fiscal year 2011-12) to house an inmate.

Hamilton County, Chattanooga, Tennessee

Chattanooga is in Hamilton County and is the fourth largest city in the Tennessee. According to the 2010 Census, Hamilton County had a population of 336,463 people compared to the total State's population of 6,346,105 people. Thus, Hamilton County accounted for a little over five percent (5.3%) of the state's population in 2010. The racial breakdown in Hamilton County (and the State of Tennessee) in 2010 was respectively as

¹⁸ Tennessee Department of Corrections, *Tennessee Jail Summary Report* (Nashville, TN: Tennessee Department of Correction Decision Support: Research & Planning Division, June 2013), 1, accessed August 9, 2013, <http://www.tn.gov/correction/pdf/JailJune2013%20.pdf>.

¹⁹ U.S. Department of Justice Office of Justice Programs Bureau of Justice Statistics and Todd D. Minton, *Jail Inmates at Midyear 2010 - Statistical Tables: Table 7, Percent of Inmates in Local Jails, by Characteristic, Midyear 2000 and 2005–2010, NCJ 233431 April 2011*, (revised 6-28-2011), (Washington, D.C.: Bureau of Justice Statistics), 8, accessed August 9, 2013, <http://www.bjs.gov/content/pub/pdf/jim10st.pdf>.

²⁰ U.S. Department of Justice Office of Justice Programs Bureau of Justice Statistics, *NCJ 233431*, 8.

follows: White 72.0% (75.7%); African-American/Black 20.1% (16.5%); Hispanic 4.4% (4.6%); Other 3.5% (3.2%). This was compared to the national population of 308,745,538 in 2010. The racial breakdown nationally was white 64.0%; black 12%; Hispanic 16%; other 8%.²¹ Hence, Chattanooga had 3.7% less whites than State percentage, but 8.2% more than the National percentage; it had 3.5% more African-Americans than the State percentage, and 7.9% more than the National percentage; it had about and same number of Hispanics as the State, but 11.9% less than the National percentage.

The population of Hamilton County and the State by sex and age in 2010 was as follows: The county population was 48.1% male and 51.9% female versus the state's population of 48.7 % and 51.3% respectively.²² In the age group less than 18: Hamilton County had 72,611 minors (21.6% of the County's population); the State had 1,496,001 (23.6% of the State's population). In the age group 18-19: Hamilton County had 10,322 people (3.0% of the County's population); the State had 180,120 people (2.8% of the State's population). In the age group of 20-64: Hamilton County had 204,115 people (60.7% of the County's population); the State had 3,816,522 (60.1% of the State's population). In the age group 65 & over: Hamilton County had 49,415 people (14.7% of the County's population); the State had 853,462 (13.5% of the State's population).²³

According to the American Community Survey for 2011, 64,545 (19.4%) people in Hamilton County's population were below the poverty level. The state poverty level

²¹ United States Census 2010, *2010 Census Interactive Population Search: TN - Hamilton County* (Washington, D.C.: U.S. Department of Commerce, U.S. Census Bureau, 2011), accessed August 10, 2013, <http://www.census.gov/2010census/popmap/ipmtext.php?fl=47>.

²² United States Census 2010, *2010 Census Interactive Population Search: TN - Hamilton County*.

²³ United States Census 2010, *2010 Census Interactive Population Search: TN - Hamilton County*.

average was 18.3% while the national average was 15.9%.²⁴ Consequently, a greater percentage of people in Hamilton County were below the poverty level than the state and national averages.

In 2010, out of a population of 336,463 in Hamilton County, there were 136,682 total households (or 40.6% of the total population). Out of the total number of households, 88,149 were family households—which included 34,840 family households with their own children under the age of 18. One of the important figures, for the context of this paper, is the breakout of the 34,840 families that is comprised of both husband-wife and single parent households. Of the 34,840 households—22,616 had a husband-wife while 12,224 consisted of only a single parent. Consequently, about six-five percent (64.9%) of children under the age of 18 lived with their parents whereas thirty-five percent (35.1%) lived in single parent home. A female (without a husband present) headed the majority (80.2%) of these single-family homes. This highlights the fact in Hamilton County almost twenty-eight percent (27.9%) of children under 18 grew up in homes without their fathers in 2010.²⁵

The marital status of males 15 years and older over a five-year period (2007-2011) for 129,703 males in Hamilton County (2,439,971 for the State of Tennessee) is as follows: Never married 31.7% (30.7%); Married 53.2% (53.4%); Separated 1.6% (1.9%);

²⁴ U.S. Census Bureau: American Fact Finder, *State and County QuickFacts* (Washington, D.C.: U.S. Department of Commerce, U.S. Census Bureau, 2012), under “Hamilton County, Tennessee,” accessed August 10, 2013, <http://quickfacts.census.gov/qfd/states/47/47065.html>.

²⁵ U.S. Census Bureau: American Fact Finder, *2010 Census Interactive Population Search 2010 Demographic Profile Data: TN - Hamilton County Profile of General Population and Housing Characteristics* (Washington, D.C.: U.S. Department of Commerce, U.S. Census Bureau, 2011), under “Table DP-1,” accessed August 10, 2013, http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_10_DP_DPDP1.

divorced 11.0% (11.3%).²⁶ So, only 53.2% of males above 15 years of age are married in Chattanooga.

In FY 2011-2012, out of 30,151 total felony convictions statewide, Hamilton County had 958 (3.2%). This resulted in Hamilton County having a lower percentage of felony convictions (3.2%) than the percentage of its population (5.3%) on a statewide basis.²⁷ Hamilton County had the fourth largest percentage of felony convictions of all the counties in Tennessee.²⁸

Breakdown of Cultural, Societal and Family Structures

The United States, over the past half-a-century has witnessed a disintegration of the nuclear and extended family structure with its accompanying community failure; which somewhat mirrors the breakdown of the elephant culture in the South Africa. The family breakdown has resulted in relational trauma, which has negatively impacted mankind as well as it did with the elephants. For instance, in the essay *Elephant Breakdown*, it points out “decades of poaching and culling and habitat loss have so disrupted the intricate web of familial and societal relations by which young elephants have traditionally been raised in the wild, and by which established elephant herds are

²⁶ U.S. Census Bureau: American Fact Finder, *5-Year Estimates for Hamilton County and State of Tennessee Selected Social Characteristics in the United States 2007-2011: American Community Survey 5-Year Estimates* (Washington, D.C.: U.S. Department of Commerce, U.S. Census Bureau, 2012), accessed August 10, 2013, <http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk>.

²⁷ Tennessee Department of Corrections, “Felony Inmate Population by Sex and Race (System-Wide) June 30, 2012,” *FY 2012 Statistical Abstract for the Tennessee Department of Corrections* (Nashville, TN: TDOC Decision Support: Research & Planning Division, October 12, 2012), 34, accessed July 26, 2013, <http://www.tn.gov/correction/pdf/StatisticalAbstract2012.pdf>.

²⁸ Tennessee Department of Corrections, “Felony Inmate Population by Sex and Race (System-Wide) June 30, 2012,” 34. FY 2011-2012, Shelby County had 17.8%, Davidson County had 16.5%, Knox County had 6.7%, and Hamilton County had 3.2%. Tennessee Department of Corrections, “Felony Inmate Population by Sex and Race (System-Wide) June 30, 2012,” 34.

governed, that what we are now witnessing is nothing less than a precipitous collapse of elephant culture.”²⁹ A comparison can be made to how the same “disruption” in the traditional American family structure is also contributing to a “collapse” of not only familial relationships but also the overall U.S. culture.

The traditional family structure in America historically has involved a married-couple (male and female) and their biological offspring. This nuclear family began to decline in the 1960s on a national level due in part to out-of-wedlock births, divorce and repartnering. For instance, “between 1960 and 1990, the percentage of children living apart from their biological fathers increased from 17 to 36 percent.”³⁰ Trends in the U.S. and the State of Tennessee show a disconcerting decrease in households where minor children live with their own married parents. Due to high rates of divorce and out-of-wedlock births, single-family homes have increased with a majority of the primary care givers being female. It is no wonder after decades of disintegrating marriages and family units “40% of Americans believe marriage is obsolete” (according to a 2010 survey conducted by the Pew Research Center, along with Time magazine).³¹ This is especially

²⁹ Godesky, “Elephant Men,” 1.

³⁰ Cicero Wilson, “Economic Shifts That Will Effect Crime Control and Community Revitalization” (panel Papers presented at the January 1998 Department of Justice Symposium - What Can The Federal Government Do To Decrease Crime And Revitalize Communities?” *NCJ 172210* (Washington, D.C., October 1998), 11, accessed July 26, 2013, <https://www.ncjrs.gov/pdffiles/172210.pdf>.

³¹ Belinda Luscombe “Marriage: What’s It Good For, Anyway?,” *Time*, November 18, 2010, 48-54, quoted in National Fatherhood Initiative, ed., “Differences in Maternal and Paternal Behavior: Marriage – Attitudes about Marriage,” in *Father Facts, Includes the Latest Research*, 6th ed. (Germantown, MD: National Fatherhood Initiative, 2011), 84.

true with younger adults as in 2010, “just 20% of adults ages 18 to 29 are married, compared with 59% in 1960.”³²

Nationally the percentage of married-couple households with their own minor children (out of total husband-wife households) declined from 92% in 1960 to 67% in 2010.³³ When compared to total households, it dropped from 45% in 1960 to 20.2% in 2010. In Tennessee this percentage was 18.7% while in Hamilton County it was almost seventeen percent (16.5%) in 2010.³⁴ Consequently, Hamilton County had fewer traditional families (married couple with their own children) than the state and nearly 3.7 percentage points less than the nation.

According to data in 2011 from the U.S. Census Bureau, one out three minor children (over 24 million) lived apart from their biological fathers. A further breakdown revealed 64% of African-American children, 34% of Hispanic children, and 25% of white children live in father-absent homes. This is astounding considering it was only 11% in 1960.³⁵ In 2010, 26.2% of minors in Tennessee and 24% in Hamilton County lived

³² D’Vera Cohen et al., “Barely Half of U.S. Adults Are Married – a Record Low,” *Pew Research Social and Demographic Trends: Numbers, Facts, and Trends, Shaping Your World* (December 14, 2011): accessed September 6, 2013, <http://www.pewsocialtrends.org/2011/12/14/barely-half-of-u-s-adults-are-married-a-record-low/>.

³³ Gretchen Livingston, “The Rise of Single Fathers: A Ninefold Increase Since 1960,” *Pew Research Social and Demographic Trends: Numbers, Facts, and Trends, Shaping Your World* (July 2, 2013): accessed September 6, 2013, <http://www.pewsocialtrends.org/2011/12/14/barely-half-of-u-s-adults-are-married-a-record-low/>.

³⁴ United States Census Bureau: American FactFinder, *Profile of General Population and Housing Characteristics: 2010 Demographic Profile Data for State of Tennessee*, (Washington, D.C.: U.S. Census Bureau, 2010 Census, 2011), under “DP-1” accessed August 9, 2013, http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_10_DP_DPDP1.

³⁵ “Facts, Research and More On America’s Most Pressing Issue for the Media: The Issue of Father Absence,” *National Fatherhood Initiative*.

without their fathers.³⁶ Therefore, approximately one-fourth of minors are living without their fathers in Chattanooga, which is less than the State but equivalent to the national percentage.

These statistics are significant as a majority of prison inmates come from broken traditional family households. For instance, in 2002, on a national level, inmates from broken homes accounted for 71% of all prison population. The breakdown of this 71% of inmates was as follows: 43% grew up in a single-parent household (39% with their mothers, and 4% with their fathers); 14% lived in households without either biological parent; and an additional 14% spent at last part of their childhood in a foster home, agency or other juvenile institution.³⁷

The breakdown of familial structures has historically been greater in the minority sectors of America. It is interesting to note that in 1965, Patrick Moynihan, the U.S. Secretary of Labor at the time, wrote a report about the positives of the “Negro American Revolution.” Part of the report, however, examined a weakness of the African-American society, which he attributed to the deterioration of their family structure. He hypothesized this weakness would hinder their social and economic equality.³⁸ One of the factors he

³⁶ United States Census Bureau: *Profile of General Population and Housing Characteristics: 2010 Demographic Profile Data for Davidson County, Tennessee*.

³⁷ “The Fatherless Generation: Statistics - Father Factor in Drug and Alcohol Abuse,” *The Fatherless Generation, IDS 302Project*, April 23, 2010, accessed August 12, 2013, <http://thefatherlessgeneration.wordpress.com/statistics/>.

³⁸ Patrick Moynihan, *Moynihan Report: History, Chapter II, The Negro American Family* (Washington, D.C.: Office of Policy Planning and Research United States Department of Labor, March 1965), accessed July 30, 2013, <http://www.dol.gov/oasam/programs/history/moynchapter2.htm>. Moynihan asserted the illegitimacy rates were increasing for both whites and African-Americans, however, they significantly higher for the latter. The report stated, “Both white and Negro illegitimacy rates have been increasing, although from dramatically different bases. The white rate was 2 percent in 1940; it was 3.07 percent in 1963. In that period, the Negro rate went from 16.8 percent to 23.6 percent.” Moynihan, *Moynihan Report*.

pointed out was the increase in their out-of-wedlock births. When Moynihan wrote the report in 1965, the illegitimacy birthrate for African-Americans had increased to about one out of four in a period of nearly twenty-five years (as it was 16.8% in 1940 but 23.6% in 1963).³⁹ By 2010, the 1963 figure had almost tripled to 72%.⁴⁰

Recent statistics reveal African-American children are being born out-of-wedlock at disproportionately greater rates than other races. Almost three out of four (72%) African-Americans children were born outside of marriage in 2008 (and 2010). This is highest percentage of any race, as compared to a 2008 study that found 17% of Asians, 29% of whites, 53% of Hispanics and 66% of Native American children were born out of wedlock. This is relative to a national average of 41% in 2008.⁴¹

Over the last thirty years, the disintegration of the Hispanic traditional family structure has also been transpiring at faster rates than the national average. Significantly fewer Hispanic minors are living with their married parents. For instance, in 1980, three of four (75%) Hispanic minor children lived with their married parents; whereas in 2012, it declined to about three of five (59%). This percentage was greater than the overall national decline of 77% in 1980 to 64.1% in 2010.⁴²

³⁹ Moynihan, *Moynihan Report*.

⁴⁰ Nsenga Burton, "72 Percent of African-American Children Born to Unwed Mothers," *The Root*, Posted: November 9, 2010 at 10:36 AM, accessed July 27, 2013, <http://www.theroot.com/buzz/72-percent-african-american-children-born-unwed-mothers>.

⁴¹ Burton, "72 Percent of African-American Children Born to Unwed Mothers."

⁴² Federal Interagency Forum on Child and Family Statistics, *America's Children: Key National Indicators of Well-Being, 2013* (Washington, D.C.: U.S. Census Bureau, Current Population Survey, Annual Social and Economic Supplements, 2013), under "Childstats.gov Forum on Child and Family Statistics," accessed July 26, 2013, <http://www.childstats.gov/americaschildren/famsoc1.asp>. The report summarizes that the majority of children who live with neither of their parents are living with grandparents or other relatives. The other children who live with neither parent live with foster parents or other nonrelatives. Federal Interagency Forum on Child and Family Statistics, *America's Children*.

Moynihan's hypothesis has proven to be accurate in that the destruction of the nuclear family structure has hindered the economic equality not only for the African-American population, but also for any family—regardless of race—where the nuclear family has been broken apart. Statistics are showing the ramifications of not having a nuclear family also has direct correlations to poverty, lack of education, increased behavioral problems, criminal activity, drug usage, and incarceration rates . . . to name just a few.

Lack of a Father Figure

Fatherlessness is defined as the lack of a father's bonding or uninvolved physically, emotionally, or spiritually in his children's lives. This lack of involvement can occur due to abandonment, neglect, or the father's inadequacy. As fatherlessness continues to increase, it causes more community disintegration and crime (especially crimes by youth).⁴³ This is evidenced by 85% of all youth in prisons coming from fatherless households.⁴⁴ "Young men who grow up in homes without fathers are twice as likely to end up in jail as those who come from traditional two-parent families—even when other factors such as race, income, parent education and urban residence were held constant."⁴⁵ This is one of the reasons Cicero Wilson asserts, "Without fathers as social

⁴³ Jack Frost in 2006, declared at his school "Imparting the Father's Heart," that "We are facing a world-wide crisis today in every country—fatherlessness. It is the social crisis throughout the world today. People do not feel like they belong, but are always on the outside looking in wondering what they may do to get into the inside." Jack Frost, *Imparting the Father's Heart Equipping You to Minister the Message of the Father's Love Manual* (Conway, S.C.: Shiloh Place Ministries, February 2006), 445.

⁴⁴ Burton, "72 Percent of African-American Children Born to Unwed Mothers." *The Root*.

⁴⁵ Cynthia C. Harper and Sara S. McLanahan, "Father Absence and Youth Incarceration," *Journal of Research on Adolescence* 14, no. 3 (September 2004): 369-97, quoted in Wayne Parker, "Statistics On

and economic role models, many boys try to establish their manhood through sexually predatory behavior, aggressiveness, or violence.”⁴⁶ Consequently, youths in father-absent households have significantly higher odds of incarceration than those from homes where both parents were present. Unfortunately, youths who never had a father in the household experience the highest odds of incarceration.⁴⁷

Research demonstrates, “Children who live absent their biological fathers are, on average, at least two to three times more likely to be poor; to experience educational, health, emotional and behavioral problems; to use drugs; to be victims of child abuse; and to engage in more criminal behavior than their peers who live with their married, biological (or adoptive) parents.”⁴⁸ Even if the father is physically present—but is uninvolved—it still has harmful effects on their children. The National Fatherhood Initiative reported, “Researchers at Columbia University found children living in a two-parent household with a poor relationship with their father are 68% more likely to smoke, drink, or use drugs compared to all teens in two-parent households. In addition, teens who grow up in single mother households are at a 30% higher risk than those in two-parent households.”⁴⁹

Fatherless Children in America: Criminal Activity," About.com Fatherhood, accessed August 4, 2013, http://fatherhood.about.com/od/fathersrights/a/fatherless_children.htm.

⁴⁶ Wilson, “Economic Shifts That Will Effect Crime Control and Community Revitalization,” 11-12.

⁴⁷ Harper, “Father Absence and Youth Incarceration,” 369-97.

⁴⁸ “Facts, Research and More On America's Most Pressing Issue for the Media: The Issue of Father Absence,” *National Fatherhood Initiative*, 8.

⁴⁹ “The Fatherless Generation Statistic: Father Factor in Drug and Alcohol Abuse” *The Fatherless Generation, IDS 302 Project*.

If a youth grows up in a neighborhood with a high concentration of single-parent families the chance they will engage in criminal activity triples.⁵⁰ The odds of a youth becoming a delinquent or incarcerated is often predicated on the degree to which they experience their father's presence or involvement: "A study of low-income minority adolescents aged 10-14 years found that higher social encounters and frequent communication with nonresident biological fathers decreased adolescent delinquency."⁵¹ A 2007 TDOC survey revealed the age most commonly cited by survey respondents for their first incarceration was eighteen. "Not surprisingly, most (63.9%) of the offender respondents were young adults (between 18–29 years old) when incarcerated in prison for the first time."⁵²

In Tennessee, according to a TDOC Survey in 2007, 15.7% of male respondents reported a parent or guardian was incarcerated while they were children. Unfortunately most of the parent's absence occurred while the respondents were in their most formative

⁵⁰ M. Anne Hill and June O'Neill. *Underclass Behaviors in the United States: Measurement and Analysis of Determinants*, rev. ed. (New York, N.Y.: Center for the Study of Business and Government, Baruch College, City University of New York, 1993), quoted in Wayne Parker, "Statistics On Fatherless Children in America: Criminal Activity," About.com Fatherhood, accessed August 4, 2013, http://fatherhood.about.com/od/fathersrights/a/fatherless_children.htm.

⁵¹ R.L. Coley and B.L. Medeiros, "Reciprocal Longitudinal Relations Between Nonresident Father Involvement and Adolescent Delinquency" *Child Development* 78 (2007): 132-147, quoted in National Fatherhood Initiative, ed., "Consequences of Father Absence for Children - Crime," in *Father Facts, Includes the Latest Research*, 6th ed. (Germantown, MD: National Fatherhood Initiative, 2011), 67.

⁵² Tennessee Department of Correction Policy, Planning and Research Unit, "Survey Respondents' History: Family Life as a Child", *Children and Families of Incarcerated Parents: A Demographic Status Report and Survey* (December 31, 2008): 19, accessed June 30, 2013, <http://www.tn.gov/correction/pdf/famchild%202008.pdf>.

years between one and ten years of age.⁵³ This is sobering in light of the fact that “1 in 25 white children” and “1 in 4 black children” who born in 1990 had a parent imprisoned.⁵⁴

The prison population has significantly increased for the last three decades; hence, the number of children who are affected. “The per capita rate of imprisonment has increased by more than 400%, from 110/100,000 in 1973 to 470/100,000 in 2000. More than half of those imprisoned were parents, and approximately 1.5 million children had a parent in prison.”⁵⁵ A breakout of the ages of these children divulged 52% were age nine or younger; 32% were between the ages of ten and fourteen; and 16% were between the ages of fifteen and seventeen.⁵⁶

A racial breakout of 1.7 million children with an incarcerated parent (mother and/or father) in 2007 consisted of 484,100 white children (or 1 out of 110); 767,400 African-American children (or 1 out of 15); and 362,800 Hispanic children (or 1 out of

⁵³ Tennessee Department of Correction Policy, “Survey Respondents,” 18.

⁵⁴ Christopher A. Wildeman, “Parental Imprisonment, the Prison Boom, and the Concentration of Childhood Disadvantage,” *Demography* 46, no. 2 (May 2009): 265, accessed November 2, 2014, <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2831279/>. It is noteworthy to juxtapose the following statistics on children living apart from their biological fathers alongside with those of children whose parents are incarcerated. The National Fatherhood Initiative website under the “Quick Facts on Fatherhood” section states, “According to 2011 U.S. Census Bureau data, over 24 million children live apart from their biological fathers. That is 1 out of every 3 (33%) children in America. Nearly 2 in 3 (64%) African American children live in father-absent homes. One in three (34%) Hispanic children, and 1 in 4 (25%) white children live in father-absent homes. In 1960, only 11% of children lived in father-absent homes.” “Quick Facts On Fatherhood,” *National Fatherhood Initiative*, (Germantown, MD), accessed October 29, 2014, <http://capacitybuilding.fatherhood.org/Page.aspx?pid=330>.

⁵⁵ R.S. Swisher and M.R. Waller, “Confining Fatherhood Incarceration and Paternal Involvement Among Nonresident White, African American, and Latino Fathers,” *Journal of Family Issues* 29 (2008): 1067-88, quoted in National Fatherhood Initiative, ed., “Trends in Father Absence - Incarcerated Fathers,” in *Father Facts, Includes the Latest Research, Trends in Father Absence - Incarcerated Fathers*, 6th ed. (Germantown, MD: National Fatherhood Initiative, 2011), 60.

⁵⁶ Steve Christian, “Children of Incarcerated Parents” (lecture, National Conference of State Legislatures, Washington, D.C., March 2009): 2, accessed June 15, 2013, <http://www.ncsl.org/documents/cyf/childrenofincarceratedparents.pdf>.

41). The number of children with just an incarcerated father increased 77% from 881,500 in 1991 to more than 1.5 million in 2007.⁵⁷

On a national level at year-end 2011, about 61% of sentenced state and federal male prisoners were age 39 or younger.⁵⁸ The age distribution varied among racial groups, however, “Black and Hispanics were imprisoned at higher rates than whites males in all age groups. Among prisoners ages 18 to 19, black males were imprisoned at more than nine times the rate of white males. Hispanic and black male prisoners age 65 or older, in 2011, were imprisoned at rates between three and five times those of white males. At year-end 2010, black non-Hispanic males had an imprisonment rate (3,074 per 100,000 U.S. black male residents) that was a little more than six-and-a-half times higher than white non-Hispanic males (459 per 100,000).⁵⁹

Violence, Murder, Rape

The effects from the collapse of the family and social structures and the resulting relational trauma can clearly be seen in the violence, sexual exploitation and aggression in the lives of the American youth today; as well as exemplified by the orphaned young elephants in South Africa, and the main protagonist Alex in *A Clockwork Orange*. When a person’s body (versus their spirit) is control, then sex and violence ensue.⁶⁰ Willard asserts, “The human body becomes the primary area of pleasure for the person who does

⁵⁷ Christian, “Children of Incarcerated Parents,” 1. During that time, the number of children with a mother in prison increased by 131 percent, from 63,900 to 147,400.

⁵⁸ U.S. Department of Justice, Office of Justice Programs, and Bureau of Justice Statistics and E. Ann Carson and William J. Sabol, “Prisoners in 2011 - Table 7,” *Bulletin NCJ 239808 December 2012*: 7, accessed June 6, 2013, <http://www.bjs.gov/content/pub/pdf/p11.pdf>.

⁵⁹ DOJ, “Prisoners in 2010,” *Bulletin NCJ 236096*, 7.

⁶⁰ Willard, *Renovation of the Heart*, 53.

not live honestly and interactively with God, as also the primary source of terror, torture, and death.”⁶¹ Alex’s life in the movie clearly portrays the effects of what happens when the body is in control—sex, violence and terror. The violence and aggression in *A Clock Work Orange* is also a prime example of what happens when religious and spiritual influences are taken out of society and one’s life. It removes a major positive outlet for anger and frustration, which result when life has no purpose or meaning (nihilism) that can turn into a blatant disregard for life. Because when one does not have regard for their own life, they will have no regard for the life of others.

Offenses of a sexual or violent nature make up a majority of charges of those sentenced in the U.S. It should be noted that crimes against a person (homicide, manslaughter, assault, and kidnapping) tend to be more violent. Of the nearly 1.4 million sentenced (state) prisoners in 2010, 53% were sentenced for violent offenses; 17% for drug crimes; 14% for murder or manslaughter (negligent and non-negligent); and 12% for sexual assault crimes, including rape.⁶²

Wilson asserts, “Without fathers as social and economic role models, many boys try to establish their manhood through sexually predatory behavior, aggressiveness, or violence.”⁶³ Consequently, statistics show 80% of rapists have anger problems and come from fatherless homes—fourteen times the average.⁶⁴ It is noteworthy that sexual assault is not an expression of love or intimacy, but rather an exhibition of power and violence

⁶¹ Willard, *Renovation of the Heart*, 53.

⁶² U.S. Department of Justice, Office of Justice Programs, and Bureau of Justice Statistics and E. Ann Carson and William J. Sabol, “Prisoners in 2011,” *Bulletin NCJ 239808 December 2012*: 9, accessed June 6, 2013, <http://www.bjs.gov/content/pub/pdf/p11.pdf>.

⁶³ Wilson, “Economic Shifts That Will Effect Crime Control and Community Revitalization,” 11-12.

⁶⁴ “The Fatherless Generation Statistic,” *The Fatherless Generation, IDS302 Project*.

that is done out of anger. The demonstration of power, sexual assault and violent behaviors are plainly exemplified by Alex in *A Clockwork Orange*, in addition to the young orphaned male elephants in South Africa.

The young male elephants, for instance, after being relocated to the reserve and the park in South Africa became aggressive and violent—forming gangs that assaulted and killed rhinos. Investigations about the deaths of the rhinos concluded that the culprits “were in all cases adolescent males that had witnessed their families being shot down in cullings.”⁶⁵ It was discovered that most of these elephants had experienced severe trauma due to witnessing their parents and elders being killed while then being tethered to their relatives’ dead and dying bodies until they were rounded up for translocation—thus facing the additional trauma of being ripped away from “their traditional social hierarchy of older bulls and intact natal family structures.”⁶⁶ This has eerie correlations to American youth who grow up in violent neighborhoods as well as those who are taken away from or grow up without their parent(s).

The relocated and orphaned male elephants not only started killing Rhinos at alarming rates but each other as well. At one point, “up to 90 percent of male elephant deaths [were] attributable to other male elephants compared with a rate of 6 percent in more stable elephant communities.”⁶⁷ The intergenerational deaths of the young male elephants has a striking resemblance to the homicides of young African-American males in the United States; as they too are murdering one another at alarming rates. The U.S. Justice Department issued a report in 2007 revealing roughly 8,000 (and in certain years

⁶⁵ Godesky, “Elephant Men,” 4.

⁶⁶ Godesky, “Elephant Men,” 4.

⁶⁷ Siebert, “An Elephant Crackup,” 1.

as many as 9,000) homicides of African-Americans take place a year, 93% of which are perpetrated by other blacks.⁶⁸ “To put these numbers into perspective, recall that 6,400 U.S. service men and women have been killed in Iraq and Afghanistan combined over the course of a decade-long war fought in those nations.”⁶⁹ It should be pointed out that according to this same report, Tennessee ranks in the top ten states found to have the highest murder rates among African-Americans.⁷⁰

Religious Preferences of Inmates

On a national level, neither the prison nor the jail systems track statistics on the religious beliefs or affiliations of inmates. However, The Pew Forum on Religion and Public Life conducted a poll of chaplains from all fifty states during the last quarter of 2011, to garner an estimation of the relative size of twelve identifiable faith groups.⁷¹ On average, the chaplains surveyed, said Christians as a whole made up about two-thirds of

⁶⁸ Tiffany Gabbay, “Crime the Shocking Data On Black-on-black Crime: Race Wars’ Part 1,” The Blaze, April 9, 2012, accessed August 27, 2013, <http://www.theblaze.com/stories/2012/04/09/race-wars-part-1-the-shocking-data-on-black-on-black-crime/>.

⁶⁹ Gabby, “Crime the Shocking Data On Black-on-black Crime.”

⁷⁰ Gabby, “Crime the Shocking Data On Black-on-black Crime.”

⁷¹ The Pew Forum on Religion and Public Life, “Polling and Analysis, Religion in Prisons a 50-State Survey of Prison Chaplains.” This survey was conducted between Sept. 21 and Dec. 23, 2011, among professional chaplains and religious services coordinators working in state prisons (both titles are used in state prisons, and they are treated as interchangeable in this report). Correctional authorities in all 50 states granted permission for the Pew Research Center’s Forum on Religion & Public Life to contact state prison chaplains and request their voluntary participation in the survey. The state departments of corrections also provided email addresses or other contact information solely for the purposes of this survey, which was endorsed by the American Correctional Chaplains Association. Of 1,474 chaplains who were sent Web and paper questionnaires, 730 returned completed questionnaires, a response rate of nearly 50%. The poll had the following disclaimer: It should be noted, however, that these findings could not be used to reliably estimate the religious affiliation of the U.S. prison population. They provide only an impressionistic portrait of the religious environment in which chaplains’ work. The Pew Forum on Religion and Public Life, “Polling and Analysis, Religion in Prisons a 50-State Survey of Prison Chaplains.”

the inmate population in the facilities where they worked across the nation.⁷² In Tennessee on a state level, the TDOC conducted a survey in 2008 in which 72.4% of inmates self-reported their religious preference was Christian.⁷³ The distinction between the Pew Poll and the TDOC report showed a higher percentage of inmates in Tennessee (72.4%) self-reported to being Christian than the national average of 66.7%.⁷⁴ The National Pew Poll also noted a majority of state prison chaplains (85%) identified themselves as Christians.

This is significant statistical information as it relates to the context of this project in determining the possible openness of the inmates and Chaplains to inner healing prayer ministry. The knowledge that 72.4% of the inmate populations in Tennessee, and 85% of the state prison chaplains recognize Christianity as their religious preference will increase the likelihood of their disposition to allow an inner healing prayer ministry (like HeartSync) to be conducted in their facility.⁷⁵ Although this prayer ministry model can be done with anyone, it stands to reason it will have higher probability of effectiveness with inmates who hold a Christian worldview.

On one occasion, for instance, before this project, this researcher had the opportunity to conduct prayer ministry (SOZO) with an inmate who professed another faith. He self-reported it was a transforming experience. Upon the initial encounter with

⁷² The Pew Forum on Religion and Public Life, "Polling and Analysis, Religion in Prisons a 50-State Survey of Prison Chaplains."

⁷³ Tennessee Department of Correction Policy, Planning and Research Unit, *Children and Families of Incarcerated Parents*, 12.

⁷⁴ The Pew Forum on Religion and Public Life, "Polling and Analysis, Religion in Prisons a 50-State Survey of Prison Chaplains."

⁷⁵ It is notable that the chaplains' responses also suggest that many other faith groups are represented in the prison population; they reported Muslims on average make up 9% of the inmates and other non-Christian groups are perceived as considerably smaller in size.

him, his body language tangibly oozed with animosity and enmity. Through prayer some of his deep childhood father wounds were brought to light. He was able to forgive his father, as well as to receive forgiveness for similar things he had repeated with his own children. After the prayer session, his countenance was observably different: his facial expressions were more peaceful, he smiled occasionally and was more affable. His positive disposition and countenance persisted throughout the next several months until he was sent off to prison.

An objective indication that change had occurred in this inmate of another faith came from one of his cellmates. The cellmate reported he was (24/7) the angriest person he had ever witnessed. The cellmate was amazed at the difference in his behaviors after he had received the prayer ministry, as he was peaceful a majority of the time with very few uncontrollable outbursts of rage that had previously been the norm. Even though this inmate physically remained in prison, he was set free from some of the internal trauma he had been imprisoned by, which was reflected in his external behaviors of being more at peace.

Another noteworthy statistic from the Tennessee Survey of County Jails in 2002 was 83% of jails provided pastoral counseling upon request by the inmates. Other jail-based services included counseling and anger management provided by jail mental health personnel, and medications administered by jail nurse, nurse practitioner or jail physician. It is interesting to note in Tennessee, that while more than half of the total jail population were estimated to have serious substance abuse problems, that alcohol and drug

counseling were only provided in 24% of the facilities. Even low cost twelve step groups were only offered in 37% of the facilities.⁷⁶

Conclusion

The adverse trends have been highlighted from the consequences of the decline in the nuclear family structure in the United States since the 1960s. These trends have been exponentially exacerbated by the absence of fathers—whether through abandonment or un-involvement—and the rippling effects have devastated the familial, societal, economic and spiritual foundations of the American culture. As it relates to incarceration, a progressive pattern of devastation on the minor children has emerged from the annihilation of the family structure. As it cycles over decades of successive generations, it tends to get progressively unhealthier through each repetition. The pattern is as follows: (1) The nuclear family breaks down often causing minors to live with their mothers (without the father), which frequently results in less or inadequate financial resources; (2) the relational trauma from the perceived (or real) abandonment produces cognitive impairment or being arrested in early psychosocial stages of development—the severity predicated upon the age and level of trauma to the child; (3) the children have reduced academic performance and behavioral problems—resulting in asocial, violent, aggressive, defiant and destructive behaviors (such as drug usage, risky sexual practices, domestic rage and abuse, criminal activity, etc.); (4) possible early run-ins with the law resulting in youth detention to eventual incarceration; (5) a repeat of the above with their offspring.

⁷⁶ Sita Diehl and Elizabeth Hiland, “A Survey of County Jails in Tennessee: Four Years Later a Descriptive Study of Services to People with Mental Illness and Substance Abuse Problems,” *Mental Health/Criminal Justice Training Program, A Byrne Grant Project of the Tennessee Department of Mental Health and Developmental Disabilities* (February 2003): 11, accessed July 29, 2013, <http://www.tncrimlaw.com/docs/JailSurveyReport.pdf>.

As indicated one major root of incarceration is the breakdown of the traditional family—especially the effect the father’s absence has on males. Statistics show that the destruction of the African-American nuclear family has fared worse than other races, which correlates to a higher percentage of incarceration—throughout the nation and the state of Tennessee.

It should be noted the contextual part of this project only breaks down race as a way to illustrate the correlation between the higher the percentage of the breakdown in the nuclear family (especially fatherlessness) to the higher the percentage of incarceration. Fatherlessness does not discriminate by race, social, political or economic background—it causes the same relational trauma and has the same devastating results. The percentages of incarceration of any racial group will rise as the percentages of its respective traditional nuclear family structures are torn apart.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Isaiah 61:1-3 and Luke 4:18-19 were the main pericopes that served as the Biblical foundation for this project. Both passages have common motifs of liberty, salvation and restoration for those in captivity, which are pertinent issues for the incarcerated males the project addressed. Both Isaiah and Luke focus on salvation for those who are oppressed, outcast, broken in spirit and either in (or about to go into) physical or spiritual bondage. These passages reveal a personal God who actively participates in the lives of His people in order to save and deliver them, so He can be in relationship with them. These passages include divergent and contrasting motifs of judgment/salvation, spiritual darkness/light, and bondage/freedom.

Isaiah and Luke point out the power and authority that emanates when God's Spirit is with a human being. Isaiah 61 is a prophetic proclamation about a messianic-servant who, under the anointing of the Spirit of the Lord, will come to release captives and inaugurate a new era for God's people. This is later revealed as the Kingdom of God and the New Covenant. Jesus Christ, as He Himself alludes to in Luke 4:18-19, is the Messianic-Servant mentioned in Isaiah 61, and is the One who fulfills the prophecies it proposes. It is noteworthy that Luke's gospel emphasizes Jesus' humanity and role the Holy Spirit plays in empowering Jesus' actions here on earth. Thus, Jesus life, in this sense serves as an illustration of what any human can do—who is born, from above, of

the Spirit, who has the anointing and empowerment of the Spirit upon him or her, and who is in an interactive relationship with Father God.¹

It was postulated that God's presence within and upon His people (by the indwelling of each member of the Trinity—Father, Son or Holy Spirit) that facilitates the process of setting hearts free from the inner captivity of past traumas and wounding. The prophetic declaration of Isaiah is that the messianic-servant would bind up the brokenhearted. Hence, Jesus came not only to bind up broken hearts, but also to give new hearts of flesh to those who believed in Him (Ez 11:19, 36:26). As it is the heart from which humans operate, individuals must first experience freedom within before they will have outward manifestations of it in their lives and relationships. This is why hurting people hurt others (as internal brokenness becomes external brokenness); conversely healed people heal others.

Book of Isaiah

A central theme in the book of Isaiah is the personal and decisive intervention of *Yahweh* on behalf of His people, and His promise to provide a servant anointed with His Spirit. This servant would bring deliverance, salvation, restoration, and unification for the Jewish people, Israel, as well as the Gentiles. In fact, "The message of Isaiah was heralded by his name which means 'Yahweh is salvation.'"² This salvation would come through the promised messianic-servant, Jesus Christ, whom the prophet Isaiah gives

¹ Jesus Christ was born of the Virgin Mary and conceived by the Spirit of God (Mt 1:18, 20). Refer to John 5:19 about Jesus (in a complete human state) not being able to do anything supernatural apart from His Father and the Holy Spirit. Refer to John 1:13 and 1 Peter 1:23 which are verses about being born again, from above, of God's Spirit, with an imperishable seed. Also, reference John 3:3,7.

² James E. Smith, *The Major Prophets, Old Testament Survey Series*, (Joplin, MO: College Press, 1992), Chapter 1 under "The Ministry of Isaiah."

many detailed prophecies. The book of Isaiah includes numerous Christological and Pneumatological references throughout. It contains more Christological prophecies than any of the Old Testament books.³ Isaiah also has a Pneumatological focus by presenting what happens to God's servant when the Spirit of God comes upon individuals to enable, empower and equip them to hear His voice, to be in relationship with Him, as well as to carry out His planned mission.

In the book of Isaiah, the way salvation is obtained evolves, first from people having to earn it to later being understood as a being a gift of God.⁴ Steven Mason states,

It is through the servant figure [in Isaiah] that righteousness, now understood as God's covenant fidelity to his people, is offered to them as something to be received rather than earned. In Isaiah 1-39 righteousness (צדק *tsedek*) is defined as adhering to a set of moral standards often closely associated with justice (משפט *mishpat*). In Isaiah 40-55, however, righteousness is primarily understood as a gift of God that he offers his people.⁵

Isaiah was written mainly to the Jewish people in Judah, the southern part of the divided kingdom of Israel. They were about to face being taken into captivity to Babylon due to their disobedience for not listening to or obeying *Yahweh*, and for placing their faith and trust in natural things (other nations, kings, horses and chariots) rather than in *Yahweh*. This lack of trust resulted in Isaiah continually calling for leadership to look

³ Steven Mason asserts, "There may be no more influential Old Testament work for understanding the contours of the gospel than the book of Isaiah. While by some accounts it comes in third place in actual New Testament citation (behind Deuteronomy and Psalms, respectively), recent scholarly work on its pervasive thematic influence upon various New Testament books testifies to its comprehensive impact upon Christians of the first century and beyond who were attempting to make sense of the new age of salvation." He further states, "Scholars and churchmen have always understood the special role that Isaiah has in witnessing to the life and work of Jesus Christ. Such influence upon Christian thought undergirds the feeling that, 'In short, Jesus' gospel is essentially Isaiah's gospel.'" Steven D. Mason, "Getting a 'Handle' on Holistic Christian Mission: The Contribution of Isaiah 61 as a Discrete Old Testament Voice," *Missiology*, 40, no. 3 (July 1, 2012): 296, accessed August 26, 2014, ATLA Religion Database with ATLASerials, EBSCOhost.

⁴ In the New Testament the Apostle Paul articulates that salvation is a gift in Ephesians 2:8.

⁵ Mason, "Getting a 'Handle' on Holistic Christian Mission," 299.

only to *Yahweh* for their salvation and deliverance versus aligning with earthly kings whom they perceived having more power and might (such as Egypt in Isaiah 31). Isaiah, however, believed the spiritual realm of his God was greater than the physical realm of kings and earthly kingdoms. Therefore, he tried to get the Israelites to understand this reality. A foundational tenet of this project is that the spiritual realm is greater than the physical realm. Thus, to change things on a physical level, they must first be changed on a spiritual level.

One of the motifs throughout Isaiah is the juxtaposition of judgment alongside salvation. Isaiah counters his prophecies of judgment with those of a future hope of salvation, redemption and restoration for Israel.⁶ He repeatedly linked societal attitudes and judicial treatment of the poor and outcast (as well as seeking only *Yahweh*)—to the Israelites victories over their enemies. Thus, he constantly pushed for social, religious and judicial reforms in the Southern Kingdom of Judah to avoid the plight of captivity faced by the Northern Kingdom of Israel for their failure to take care of the poor or to listen to God.⁷ Isaiah constantly tried to get the leadership of Judah to listen to what God

⁶ Blenkinsopp, an Old Testament scholar, states, “Isaiah offsets the doom with the judgments of prospect that a remnant would survive and eventually return from exile; and prophesizes the future redemption and salvation for the united kingdoms (Judah and Israel) and Jerusalem.” Joseph Blenkinsopp, *Isaiah 1-39: A New Translation with Introduction and Commentary* (New York, NY: Anchor Bible, 2000), 90. Refer also to Isaiah 2:1-5; 4:2-6; 10:20-27; 11:10-17. Isaiah’s main focus geographically was on Judah and Jerusalem, although a larger implication of a Messiah for humankind—Jews and Gentiles alike—is made by Jesus in Luke 4:18-19. Isaiah reveals God’s intention is for the Gentiles to be saved and Luke expounds upon this same idea. Isaiah 19:18-25 indicates a future time when the Lord, through divine acts, will bring about a significant conversion of the Egyptians (Gentiles) and make Himself known to them; in addition reference Romans 15:12. Christ would become a “light for the Gentiles” (Is 42:6, 49:6). Refer also to Acts 13:46 and 28:28.

⁷ Isaiah, one of the greatest Old Testament prophets, lived when Israel was split between the Northern and Southern Kingdoms—Israel and Judah respectively. Israel, Judah and Jerusalem at this time were internally fraught with rebelliousness, political corruption, economic exploitation of the poor and the people refused to know or understand God.

wanted them to do, but they did not want to put their full trust in God and His unseen spiritual realm.

Modern theological scholarship has challenged the single authorship of the Book of Isaiah by the prophet it is named for, contending several authors wrote it over a period of time spanning up to two centuries depending upon the theologian.⁸ Some scholars, however, still contend that the prophet Isaiah is the sole author who wrote the book during his lifetime. It is this author's assertion that the sole author is Isaiah who composed the book under the divine inspiration of the Holy Spirit.⁹

A debate also exists among theologians as to who the speaker is in Isaiah 61. The speaker (or messianic-servant) in verses 1-3 is not identified, but claims to have been

⁸ Joseph Blenkinsopp, holding to a historical-critical method, espouses the view of the multiple authorship of the Book of Isaiah. He states, "The canonicity of the book of Isaiah was, from the beginning, affirmed only because it was believed to have been composed by one divinely inspired author called Isaiah." Joseph Blenkinsopp, *Isaiah 56-66: A New Translation with Introduction and Commentary* (New York, NY: Anchor Bible, 2003), 29. Blenkinsopp asserts that Isaiah is comprised of three different compilations (Trito-Isaiah) written by different hands in separate time periods of Israel's history. He further breaks down the last compilation stating, "that 56-66 is set out in a tripartite arrangement with chs 60-62 as the central panel and the prophetic signature (61:1-3) as its center, and therefore as the central point of the entire compilation." Blenkinsopp, *Isaiah 56-66*, 60. Blenkinsopp also concludes that chapters "56-66 do not come from one hand or from one time period." Blenkinsopp, *Isaiah 56-66*, 59. The scholars who support the theory of multiple authorship point to linguistic and stylistic differences between the two or three sections of Isaiah. The Deutero-Isaiah group, on one hand, advocates the Book of Isaiah is divided into two parts—between Chapters 1-39 and 40-66. The Trito-Isaiah group, on the other hand, supports the theory of three divisions—between Chapters 1-39, 40-55 and 56-66. Professor Bernhard Duhm (1847–1928) of the University Göttingen in Germany, a German theologian coined the phrase Trito-Isaiah after further breaking down Chapters 40-66 into two groups—40-55 and 56-66.

⁹ The writer of this paper contends that the prophet Isaiah is sole author of the book. The main reason is that the Paul, who wrote a majority of the New Testament, cites a number of verses from Isaiah and attributes them directly to Isaiah; clearly stating in the verses "Isaiah says . . ." For instance, the following passages have been chosen from each of the "Trito-Isaiah" groupings to back this position: Romans 15:12 quotes Isaiah 11:10; Romans 10:16 quotes Isaiah 53:1; and Romans 10:20 quotes Isaiah 65:1. Each verse contains, "Isaiah says . . ." or "Isaiah is so bold to say . . ." Paul was exceptionally qualified in his understanding of the book of Isaiah as he was instructed under Rabbi Gamaliel I—a leading Jewish rabbinic teacher in the Jerusalem area. Paul had extensive instruction and education in the Jewish scriptures and he only attributes his quotes from Isaiah to the prophet and never ascribes them to another author. Even Jesus quotes Isaiah 29:13 directly in Matthew 15:7-9 and attributes it to the prophet Isaiah.

anointed with the “Spirit” for the purpose of being God’s messenger of “good news.”¹⁰ Joseph Blenkinsopp, an Old Testament scholar with a focus on the prophets, concludes that “the voice we are hearing in 61:1–3 is that of a disciple of the Servant [of chapters 40–55] and therefore one of the ‘Servants of *YHWH*’ of whom we hear later in chs. 65–66.”¹¹ He then asserts, “We may accept John Oswalt’s view of the speaker as “the Messiah-Servant in a general sense.”¹² Blenkinsopp is therefore one of the modern scholars who does not believe the messianic-servant is specifically referring to Jesus.

Carl Friedrich Keil and Franz Delitzsch, on the other hand, in their commentary on the Old Testament, suggest that the speaker in Isaiah 61:1–3 is the Servant of Jehovah—and that he and the Messiah (Jesus Christ) are possibly one and the same. They point out several verses (Is 49:1ff.; 50:4ff., 42:1ff.; 52:13–53) in which Jehovah is represented as speaking and referring to either His own calling or experience versus that of the prophet Isaiah himself.¹³ They further assert that Jesus makes the declaration that He Himself is the anointed Servant of *Jehovah*,

¹⁰ Modern theologians debate if the speaker is the servant Isaiah himself or the messianic-servant. To assist in establishing whom the speaker is, it is helpful to look at other passages referred to as the “servant songs.” Chapters 40–55 of Isaiah contain verses scholars denote as four “servant songs” that describe the work of a servant (Isaiah 42:1–4; 49:1–6; 50:4–9; 52:13–53:12). John Drane states, “Though there has been much discussion about the literary character of these songs, there is no doubt that ‘the servant’ had an important place in the prophet’s message, for this person is portrayed as one who fulfills in his or her own life and experience all those aspects of God’s will that Israel as a nation had been unable to accomplish.” John William Drane, *Introducing the Old Testament: Completely Revised and Updated*, rev. ed. (Oxford, England: Lion Publishing, 2000), 358. Blenkinsopp asserts Isaiah 61:1–3 was read by early Christians “simply as an extension of the Servant sayings in Isa 40–55.” Blenkinsopp, *Isaiah 56–66*, 74. Some scholars adhere to this passage as the fifth servant song.

¹¹ Blenkinsopp, *Isaiah 56–66*, 220–21.

¹² Blenkinsopp, *Isaiah 56–66*, 220.

¹³ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, Vol. 7 (Peabody, MA: Hendrickson Pub., 1996), 579.

So also the account given in Luke 4:16–22 that when Jesus was in the synagogue at Nazareth, after reading the opening words of this address, He closed the book with these words, “Today this Scripture has been fulfilled in your hearing”—cannot be interpreted more simply in any other way, than on the supposition that Jesus here declares Himself to be the predicted and divinely anointed Servant of Jehovah, who brings the gospel of redemption to His people.¹⁴

So, Jesus is “the Servant” referred to Isaiah 61:1-3 who was sent by His Father to be the Servant of servants that Israel failed to be. God had originally intended for Israel to serve the other nations and represent God’s love to the world. Jesus was “the Servant” who would bring justice to fulfill the Mosaic Law, and to be the light to the nations and individuals—bringing joy, grace, redemption and salvation (Is 51:4).¹⁵

Isaiah 61:1-2

Isaiah 61:1-2 states, “The Spirit of the Sovereign Lord is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor . . .” This passage proclaims five tasks the messianic-servant will accomplish under the anointing of the Spirit. Christopher Bruno lists these five tasks as follows: “(1) to bring good news to the poor; (2) to bind up the brokenhearted; (3) to proclaim liberty to the captives and freedom to those who are bound; (4) to proclaim the ‘year of YHWH’s favor’ and the day of his vengeance; and (5) to comfort those who mourn.”¹⁶

¹⁴ Keil, *Commentary on the Old Testament*, 580.

¹⁵ The writer of the Gospel of John asserts that Isaiah was talking about Jesus. In John 12:47 it states, “Isaiah said this because he saw Jesus’ glory and spoke about him.”

¹⁶ C.R. Bruno, “‘Jesus Is Our Jubilee’...but How? The OT Background and Lukan Fulfillment of the Ethics of Jubilee,” *Journal of the Evangelical Theological Society* 53, no. 1 (2010): 92-93.

Isaiah 61:1-2 is pertinent for the inmates because its message is intended for those who are oppressed, broken in spirit, and captive—who need hope of being delivered and restored. Jesus came to lead all people (Jews and Gentiles) out of the spiritual bondage of the devil (Heb 2:14). Keil and Delitzsch state,

He spares and rescues those who are almost despairing and destroyed, the bruised reed and expiring wick (Isa. 42:7). “To open blind eyes, to bring out prisoners from the prison, and them that sit in darkness out of the prison-house:” this is what He has chiefly to do for His people, both in word and deed (Isa. 42:7; 49:9).¹⁷

In addition Isaiah reveals a personal God who is concerned for the outcast and poor and who actively wants to be involved in their lives to save and deliver them.

Luke 4:18-19

Luke 4:18-20 states, “‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.’ Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, ‘Today this scripture is fulfilled in your hearing.’”¹⁸

This second primary biblical text encapsulates Jesus’ mission. It was chosen because it emphasizes the role the Holy Spirit and the Messianic-Servant in the salvation, healing and deliverance of humankind. Luke reveals the implication Jesus makes in

¹⁷ Keil, *Commentary on the Old Testament*, 579.

¹⁸ *The New King James Version* states, “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed.” The KJV and NKJV are the only translations include “to heal the brokenhearted” in Luke 4:18 as found in Isaiah 61:1; the other New Testament translations do not include this part of the passage.

verses 4:18-19 that He is the servant figure in Isaiah who has come to fulfill the messianic promises and mission. Congregates in the synagogue, being conversant with the Book of Isaiah, would have known the claim Jesus was making. Luke quotes from Isaiah eleven times throughout his gospel and continues Isaiah's motif that the messianic-servant will bring salvation not only for Zion and the Jews but also for the Gentiles and their nations.

In light of Jesus' assertion that He is the messianic-servant figure in Isaiah 61, the Catholic theologian Pierre Teilhard de Chardin proposed the evolution of something is best understood if looked at from end to beginning rather than beginning to end.¹⁹ This theory aptly applies to understanding the Old Testament as revealed by the Holy Spirit's revelation of the mystery of Christ hidden through the ages but divulged in the New Testament (Rom 16:25-27). Therefore, Isaiah and the rest of the Hebrew Bible (and the Septuagint) are best understood in the light of the revelation of the person of Jesus. Isaiah, for instance, means "the Lord saves" ("Yahweh is salvation"); thus, the messianic figure in Isaiah serves to foreshadow Jesus Christ. The axiom, "The Old Testament is Jesus Christ concealed, the New Testament is Jesus revealed" aptly applies to Luke 4:18-19 when Jesus makes the claim He is the Messianic Servant portrayed in Isaiah 61:1-3; and it brings clarity as to who the servant is in Isaiah 61.

Thus, the Christological revelation in Luke clarifies Isaiah's motif of salvation and redemption for outcasts and prisoners. This messianic-servant was sent by the Father

¹⁹ Justo Gonzalez in a discourse about Teilhard states, "The [human] evolutionary movement has an *omega point*, the converging point of maturation of the entire cosmic process. Indeed, to understand evolution one must not look from beginning to end, but rather from end to beginning. It is the end that makes the rest of the process meaningful. And that end, that—*omega point*—is Jesus Christ. In him a new stage of evolution—the final stage—has appeared: the *Christosphere*." Justo L. González, *The Story of Christianity Volume II: The Reformation to the Present Day*, 2nd ed. (New York, NY: HarperOne, 2010), 451.

and empowered by the Spirit to mediate the promised new covenant and to usher in the kingdom of God into this world. Jesus unveils His public ministry in Luke 4:18-19 and states His mission when He cites the passage from Isaiah 61:1-2a at His hometown synagogue.²⁰ Jesus in Luke 4:18-19 lays out not only His own mission but also the mission of His fellow servants whom the Spirit will later anoint.²¹ Like in Isaiah 61, the "anointed one" in Luke 4 is endowed with the Spirit of the Lord in order to accomplish several tasks which Christopher Bruno asserts are: "(1) to bring good news to the poor; (2) to proclaim liberty (αφεσις) for the captives and sight to the blind; (3) to proclaim the year of the Lord's favor; and (4) to set the oppressed at liberty (αφεσις)."²²

Jesus' life illustrates what living in the kingdom of God and new covenant reality, while here on earth, will look like for people who believe in Him and who utilize the two sources He tapped into—the Father and the Spirit.²³ The Spirit is the source of power and authority for Jesus as well as the activator of the new covenant. Father God also plays a role in Jesus' mission by affirming Him (Lk 3:22) and by showing Him what to do and to say (Jn 5:19; 14:10). Jesus in John 14:12 actually states that believers will do even greater

²⁰ Blenkinsopp points out the Lukan Jesus in Luke 4:16-21 inaugurates his public activity after applying the first-person prophetic statement in Isaiah 61:1-3 to Himself. Blenkinsopp, *Isaiah 56-66*, 74.

²¹ Steven Mason points out, "Chapter 61 stands as a representative speech for any and all who possess God's spirit among the righteous servants. It is a speech replete with language familiar from other sections of Isaiah 40-53, and one gets the sense of an ideal figure here, the true culmination of what God had in mind in the servant." He further elaborates, "Chapter 61 stands as a representative speech for any and all who possess God's spirit among the righteous servants." Mason, "Getting a 'Handle' on Holistic Christian Mission," 299-300.

²² Bruno, "Jesus Is Our Jubilee," 95-96.

²³ Jon Ruthven in commenting about the voice of God states, "...the Bible points to the central temptation of mankind, which is whether or not we hear God or heed our own human wisdom. This central choice, offered to both the first and second Adam—the archetypes of all of humanity, shows that God emphasizes hearing his voice as the central and normative in human experience." Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 129.

things than He did. He models the new covenant life for those who are empowered by the Spirit and who are in dialogue with the Father. Jon Ruthven asserts, “God sent Jesus to model, teach about, and prepare for the process of hearing and obeying the Father.”²⁴ In other words, Jesus shows what any person can do—who is born from above (of the Spirit) and is in dialogue with the Father. Therefore believers will, like Jesus, be able to preach the good news of salvation, proclaim freedom for the captives, cast out demons, and heal the sick (Mt 10:8; Mk 1:39, 6:13).

Luke’s rendering of Jesus’ teaching at His hometown of Nazareth is the longest of the Synoptic Gospel accounts of this narrative and is the only one to record what Jesus spoke of in the synagogue.²⁵ Luke is also the only synoptic gospel to add the “Spirit of the Lord” as one of the main characters in the narrative, in addition to Jesus and the congregants of the synagogue. Luke places more emphasis on the role of Holy Spirit and Jesus’ humanity than either Matthew or Mark’s Gospels. The role of the Holy Spirit is foundational to inner healing and to hearing and knowing what God is saying which are vital components of this project.

Jesus proclaims the authority and power He will have with the Spirit’s anointing, and then models it in word and action when “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” (Lk 7:22). Luke chronicles Jesus’ authority and power over the natural and spiritual realms throughout his gospel—via instances of physical healings,

²⁴ Ruthven, *What’s Wrong with Protestant Theology*, 177. Ruthven lists the following verses to reference “hearing” and “obeying” in the Gospel of John: 3:8; 5:24-25, 30, 37; 7:40; 8:26, 38, 40-47; 10:3-5, 16, 27; 11:42; 12:28, 49; 14:24; 16:13. Ruthven, *What’s Wrong with Protestant Theology*, 177.

²⁵ Luke 4:14-30 is the account of Jesus’ rejection at Nazareth. This passage can be compared similar synoptic gospel accounts in Matthew 13:54-58 and Mark 6:1-6.

walking on water, calming a natural storm, and driving out demons. Luke endeavors to instruct his audience about Jesus' authority and power over the physical realm because of the Spirit dwelling within Him. In addition, Luke records Jesus bringing spiritual and physical freedom for those who were bound, oppressed and held captive in darkness by the Evil One, as well as restoring physical and spiritual sight for those blinded by Satan. These activities were fulfillments of Isaiah 61:1-2a, which further serves to validate Jesus' claim to be the messianic-servant.²⁶

Luke, as mentioned, emphasizes the role of the Holy Spirit. For instance, Luke 4:1 has Jesus going into the wilderness "*full of the Holy Spirit*" to be tempted by Satan, whereas Luke 4:14 has Jesus returning to Galilee "*in the power of the Spirit*" (emphasis added). So Jesus appears in His hometown synagogue in Nazareth "full of" and "filled with the power of" the Spirit to inaugurate His public mission in Luke 4:16-20. Luke's emphasis on the Spirit was possibly to educate his Hellenistic and Gentile readers, who would have been less familiar with the Old Testament and therefore would not have readily connected the Christological and Pneumatological references from Isaiah.²⁷

Luke ends his narrative of Jesus' rejection in Nazareth with Jesus (miraculously) going on His way after passing through the midst of the angry crowd that had just driven

²⁶ Robert Chisholm states, "The New Testament identifies Jesus as the suffering servant of Isaiah's fourth song. Matthew regarded Jesus' healing ministry as a fulfillment of Isaiah 53:4 (Matt. 8:14-17). He also points out, 'When the Ethiopian eunuch asked Philip to identify the servant described in Isaiah 53:7-8, Philip made it clear that the referent is Jesus (Acts 8:30-35).'

Robert B. Chisholm, "The Christological Fulfillment of Isaiah's Servant Songs," *Bibliotheca Sacra* 163, no. 652 (October 1, 2006): 392, ATLA Religion Database with ATLASerials, EBSCOhost.

²⁷ Warren Wiersbe refers to Chapters 40-66 of Isaiah as the "The Book of Consolation" and asserts that it "is divided into three sections; each focuses on a different Person of the Godhead and a different attribute of God. Chapters 40-48 exalt the greatness of God the Father; chapters 49-57, the grace of God the Son, God's Suffering Servant; and chapters 58-66, the glory of the future kingdom when the Spirit is poured out on God's people." Note the references to the Spirit in 59:19 and 21; 61:1; and 63:10-11, and 14. Warren W. Wiersbe, *The Bible Exposition Commentary* (Colorado Springs, CO: Chariot Victor Publishing, 2002), 12.

Him out of town to throw Him off a cliff (Lk 4:28-30). It is noteworthy that it was not Jesus' apparent messianic claim (Lk 4:21) that aroused the fury of the crowd, but rather His message about God's grace toward the Gentiles and Samaritans.²⁸ Jesus focus was to bring the "good news" of salvation to all people.

Jesus clearly states His mission is to share this good news of liberty for those who are in spiritual darkness by bringing them spiritual light; He did not come to condemn or judge per John 3:17; 12:47.²⁹ Jesus' first coming fulfilled the mission outlined in Isaiah 61:1-2 with one notable exception—"the day of vengeance of our God." Thus the focus of Jesus' first coming was to share the good news of salvation not judgment.

Good News Theme

Isaiah always counters the bad news of judgment with the good news of salvation and redemption. Likewise Luke focuses on salvation but also heralds Jesus as the promised messianic-servant as foretold in Isaiah, as the One who has come to not only bring salvation but to usher in the power and authority of the new covenant of grace³⁰ and the kingdom of God. Jesus came to give people a new paradigm of the Father and to

²⁸ Drane states, "In Luke's account of the sermon in the synagogue at Nazareth Jesus' message was concerned with the Gentiles (4:16-30), and Luke also tells of Jesus' special interest in the Samaritans, whom the Jews hated even more than the Romans. Throughout this gospel Jesus is characteristically presented as a friend of the outcasts of society (9:51-56; 10:25-37; 17:11-19)." John W. Drane, *Introducing the New Testament*, 3rd ed. (Minneapolis, MN: Fortress Press, 2011), 194.

²⁹ Jesus explicitly states in John 12:47 that He did not come to judge the world but to save it (see also Jn 3:17). This would be a disappointment for many of the Jews, who were looking for a messiah to bring judgment on (and deliverance from) their enemies as well as for Jesus to re-establish the Davidic Dynasty at that time.

³⁰ The new covenant of grace is God's unmerited favor and empowerment. Jon Ruthven states, "The New Testament emphasizes grace as generous spiritual empowering in the charismatic sense." Ruthven, *What's Wrong with Protestant Theology*, 30. Ruthven states his definition of biblical grace as "generous charismatic empowerment." Ruthven, *What's Wrong with Protestant Theology*, 82.

reveal to them the Father's heart of favor versus one of wrath. Jesus ministry involves giving people new hearts, setting captives free (those in bondages of sin and addictions), opening the eyes of the blind, freeing prisoners, and proclaiming the Lord's favor. Blenkinsopp, regarding Luke 4:18-19 states, "The message that there is good news for the poor, freedom for the imprisoned and oppressed, and sight for the blind provides the key to the Gospel miracles as signs that the new age is at hand (cf. Matt 11:2-6)."³¹

The "good news" Jesus came to preach refers to salvation that He makes available for all people—Jews and Gentiles alike. He came to announce good news, which includes the "year of the LORD's favor."³² Hence, it is noteworthy that when Jesus reads from Isaiah 61, he stops in the middle of the second verse. Isaiah 61:2 states, "To proclaim the year of the LORD's favor and the day of vengeance of our God," whereas Jesus in Luke 4:19 simply states, "to proclaim the year of the Lord's favor." He is signifying His mission is to proclaim the Lord's favor—not the Lord's wrath and judgment.³³ This has led some theologians to conclude that the fulfillment of "God's vengeance" and the remainder of Isaiah 61:2b-11 will occur at a later period—arguably His second coming.³⁴ Thus one scholar articulates, "The two comings of Christ, the first to save, the second to

³¹ Blenkinsopp, *Isaiah 56-66*, 75.

³² Ruthven states, "'The acceptable year of the Lord' is in reference to the Year of Jubilee; a period when: all land returned to original families and all slaves were freed." Jon Mark Ruthven "Biblical - Theological Foundations Class Notes for DMin Cohorts 2013" (lecture, United Theological Seminary, Dayton, OH, February 3, 2013).

³³ This is significant given the context of the whole book of Isaiah that encompasses the pronouncements of judgment but is countered by the prophesies of salvation, healing and deliverance. It is significant because Jesus is making it known He is only fulfilling a portion of the prophecy of Isaiah 61:1-2.

³⁴ N. L. Geisler, *Baker Encyclopedia of Christian Apologetics*. Baker Reference Library (Grand Rapids, MI: Baker Books.1999), 761.

judge.”³⁵ It is important to note that Jesus comes first to save and to take the judgment upon himself for anybody who will permit Him, so they will be free from any wrathful judgment or vengeance of the second coming.

The “year of the Lord’s favor” is a reference to the Year of Jubilee. Jubilee was an event to happen every fiftieth year in Israel as proclaimed in Leviticus 25:10. It was a culmination of seven Sabbatical years, which happened every seven years. The Year of Jubilee was to be a period of emancipation and restoration of the land and people, where all the slaves were freed and the land reverted back to its original ancestral owners. It was to be a year of relaxation, refreshment and recreation for not only the people, but the land as well. It was a year of celebration where people could be preoccupied with the Lord. Jubilee as well as the Sabbatical years both reminded the Israelites of their dependence and complete trust upon God. Mark Rooker asserts, “The laws of the sabbatical year and the law of Jubilee in one sense provided both a spiritual and social control for the Israelites, for they would be reminded of their total dependence upon God and the Lord’s ultimate ownership of the land each time they observed this law.”³⁶

Judgment/Salvation Theme

The meaning of the name “Isaiah” signifies a major theme of the book—“The Lord saves” (*Yahweh* is salvation). The Book of Isaiah plays a major role in the New Testament especially regarding this theme that “*Yahweh* is salvation.” Isaiah sets forth the “doctrine of Christ in such full detail that he has rightly been described as ‘the

³⁵ Merrill F Unger, *Unger's Bible Handbook* (Chicago, IL: Moody Press, 1967), 339.

³⁶ Mark F. Rooker, *Leviticus*, vol. 3A, The New American Commentary (Nashville: Broadman & Holman Publishers, 2000). 311.

evangelical prophet.’ Deeper Christological insights are to be found in his work than anywhere else in the Old Testament.”³⁷ About sixty percent of the verses in this book predict future events including some of the most important Messianic prophecies—the virgin birth, where He would be born, how He would die, etc.³⁸ For instance, the passage on the suffering Servant in Isaiah 52:13–53:12 “is the most detailed biblical prophecy about Jesus’ death as a substitute, and the New Testament writers quoted it often.”³⁹ James Smith states, “Forty-seven chapters of Isaiah were directly quoted or alluded to by Christ or the Apostles. With more than four hundred allusions, Isaiah stands second only to Psalms as the most cited book in the New Testament.”⁴⁰

Salvation, in Isaiah, is based on God’s forgiveness of sins (1:18; 6:5–6) and is designed for not only the Israelites and Zion, but the Gentiles and the Gentile nations as well. Luke continues this message that salvation is for the Gentiles too. For instance, one of the major reasons the Jews in Jesus’ hometown synagogue rejected Him was His claim that salvation and miracles were for the Gentiles as well.

Jesus, speaking to His hometown synagogue, “I tell you the truth,” he continued, “no prophet is accepted in his hometown. I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. Yet Elijah was not sent to any of them, but to a

³⁷ Gleason Archer, Jr., *A Survey of Old Testament Introduction*, 3rd ed. (Chicago, IL: Moody Press, 1994), 363.

³⁸ James Smith states, “According to [J. Barton] Payne the book of Isaiah contains 111 separate predictions. Of the 1,292 verses in the book, 754 (59%) deal with future events.” Smith, *The Major Prophets*, Chapter 1 under “The Ministry of Isaiah.”

³⁹ Kendell H. Easley, *Holman QuickSource Guide to Understanding the Bible* (Nashville, TN: Holman Bible Publishers, 2002), 143.

⁴⁰ Smith, *The Major Prophets*, 12.

widow in Zarephath in the region of Sidon. And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian” (Lk 4:24-27).

What infuriated and riled the Jews in Jesus’ hometown was not so much Jesus claim to be the Messianic Servant; rather it was Jesus’ message about God’s grace toward the Gentiles and Samaritans,⁴¹ and that they (the Jews) were “as unbelieving as the citizens of the northern kingdom of Israel in the days of Elijah and Elisha, a time notorious for its great wickedness.”⁴² This notion incited them to the point they drove Jesus out of town with the intent to throw Him off a cliff to kill Him (Lk 4:28, 29).

Luke’s message that salvation is for everyone is good news for today’s inmates, as is his motif that Jesus is a friend of the outcasts of society—prostitutes, tax collectors, lepers, those possessed by demons—and that His miracles and parables often involve them.⁴³ He records instances of Jesus reaching out to people whom society either hated or

⁴¹ Drane asserts it was not Jesus’ apparent Messianic claim (Luke 4:21) that aroused the fury of the crowd, but rather His message about God’s grace toward the Gentiles and Samaritans. Drane, *Introducing the New Testament*, 194. Warren Wiersbe further states that what riled the crowd in Jesus’ hometown synagogue was the references to “the Prophet Elijah bypassing all the Jewish widows and helping a Gentile widow in Sidon (1 Kings 17:8–16), and his successor Elisha healing a Gentile leper from Syria (2 Kings 5:1–15).” W. W. Wiersbe, *The Bible Exposition Commentary: Luke 4:14–30* (Wheaton, IL: Victor Books, 1996).

⁴² “Footnote for Luke 4:28,” in the *Life Application Study Bible, New American Standard Bible-Updated Edition* (Grand Rapids, MI: Zondervan Publishing House, 2000), 1744. John C. Poirier points out, “Instead of saying that he would perform, in their midst, the works that had gained him acclaim in other synagogues, Jesus presses the parallels between his ministry and the careers of Elijah and Elisha in a rather different way, by implicitly comparing the Nazarenes with the apostatized public of Elijah’s and Elisha’s day.” John C. Poirier, “Jesus as an Elijahian Figure in Luke 4: 16–30”, *Catholic Biblical Quarterly* 71, no. 2 (2009): 362.

⁴³ Drane states, “An important part of Jesus’ teaching was that people could be set free from all those forces that blight their lives, whether through their own inability to live up to their own highest ideals, or as a consequence of the evil directed toward them by other people or by circumstances.” He later asserts, “He also underlined another part of his teaching, for the miracles more often than not involved those who were the outcasts of society.” Drane, *Introducing the New Testament*, 104. Jack Frost stated, “Bad people wanted to be with Him and good people wanted to kill Him.” Jack Frost, *Imparting the Father’s Heart*

deemed beyond repair like prostitutes (Lk 7:36-50) or tax collectors (Lk 18:9-14; Lk 19:1-9). Luke chronicles Jesus (through the empowerment of the Spirit) bringing true justice and freedom on a spiritual level for those who recognized they were bound in a prison of sin.

E.J. Young in reference to the Book of Isaiah states, “The immediate purpose of the book was to teach the truth that salvation is by grace.”⁴⁴ God’s grace extends to defend, deliver and make Himself known to all who cry out to Him. In regards to the context of the inmates, it is important for them to know that when they cry out to God, He will respond. As Isaiah so aptly portrays, the Lord will decisively intervene on behalf of Zion and those who are faithful to call out to Him (Is 19:20; 30:19; 58:9). God, however, wants His covenant people to only look to Him for salvation and deliverance.

Hence, the common theme of Isaiah was for the Israelites to look only to *Yahweh* for their salvation and deliverance versus to other men, kings or nations (such as in Is 31:1). Consequently, one of Isaiah’s polemics was about the necessity of the people of Judah choosing to listen, to rely on and to obey God’s commands, so they would be blessed in contrast to the consequences if they did not. In other words, Isaiah emphasizes reliance on God and His Spirit for salvation, deliverance and restoration versus looking to material things like weapons, horses or other humans (refer to Is 31:1-3).

Equipping You to Minister the Message of the Father's Love Manual, (Conway, SC: Shiloh Place Ministries, February 2006), 22.

⁴⁴ E.J. Young, *An Introduction to the Old Testament* (Grand Rapids, MI: Eerdmans, 1960), 225.

One of the Greek words for salvation is *sozo*, which means to save, heal, deliver and preserve.⁴⁵ Jesus came to seek and save (*sozo*) those who were lost. In other words, Jesus came not only to seek, save and deliver people, but also to heal them. Thus the pericopes of Isaiah 61.1-2a and Luke 4.18-19 are relevant for the HeartSync prayer ministry model to be done with the inmates, as it is about God coming to heal the broken hearts of the outcasts of society to make them whole. This wholeness of heart is brought about as Jesus heals and synchronizes broken hearts and restores relationship with Father God through the empowerment of the Spirit.

Spiritual Darkness/Light Theme

Isaiah and Luke present the conflict between light and darkness on both a physical and spiritual level. Isaiah 61:1 states, “He has sent me . . . to proclaim . . . release from darkness for the prisoners,” and in Luke 4:18 Jesus announces, “He has sent me . . . to proclaim . . . recovery of sight to the blind.” Jon Ruthven asserts that the “recovering of sight to the blind” is not a metaphor, but literally refers to the good news of the healing of physical eyesight that will serve as an example for all the physical healings Jesus will perform.⁴⁶ This sight, however, also applies to the spiritual eyesight of the heart and

⁴⁵ *Sozo* means “to save, i.e. deliver or protect (lit. or fig.):—heal, preserve, save (self), do well, be (make) whole.” James Strong, ed., *A Concise Dictionary of the Words in the Greek Testament and the Hebrew Bible* (Bellingham, WA: Logos Bible Software, 2009), 70.

⁴⁶ Ruthven “Biblical - Theological Foundations Class Notes for DMin Cohorts 2013.” The gospel contains several references to the blind being healed. It was one of the signs the Messiah would perform as foretold by the prophets. For instance, in Luke 7:22, Jesus answered, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.”

mind.⁴⁷ This is because Satan, “The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God” (2 Corinthians 4:4).⁴⁸ Therefore, Christ came to open spiritual eyes so humankind could see God.

Luke and the other Synoptic Gospels present the conflict between the Kingdom of God and the spiritual and physical forces that sought to thwart and subvert God’s will on earth. Those who followed Jesus (while He was on earth) would not gain the revelation that He was ushering in a spiritual kingdom until after His death. Thus, the enemy was not the Roman Empire but the cosmic forces of Satan and his dominion of evil. In Ephesians, it is revealed that the enemy is not flesh and blood but rulers, powers, and spiritual forces of wickedness in the heavenly places (Eph 6:12). So Jesus’ mission was to destroy the works of the devil (1 Jn 3:8b) and to bring justice, freedom and salvation on a spiritual level for individuals who recognized they were captive to sin, oppression and darkness. Isaiah sets the stage for salvation and judgment on a physical level, but his prophecies would be fulfilled on a spiritual plane by Jesus, the Messianic Warrior—who through His death and resurrection fought and won the spiritual battle against Satan as a man anointed with the Spirit of God.

Jesus came to usher in His kingdom of light to overcome Satan’s kingdom of darkness. Jesus now calls today’s inmates out of darkness and into His marvelous light—into Himself. He is the light proclaimed in Isaiah 60:1-2: “Arise, shine, for your light has come, and the glory of the LORD rises upon you. See, darkness covers the earth and

⁴⁷ Refer to Ephesians 4:18, which states, “Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (KJV).

⁴⁸ Refer also to Acts 26:18 where Jesus sends the Apostle Paul to open the eyes of the Jews and Gentiles so that they may turn from darkness (Satan) to the light (Christ).

thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you.” Jesus brought His Kingdom of Light to this world, so that everyone who believes in Him should not remain in satanic darkness, bondage and deception. Jesus stated, “I have come as light into the world, so that everyone who believes in me should not remain in the darkness” (Jn 12:46 NRSV). Thus, Jesus ultimately fulfills what the Israelites were originally intended to do but did not accomplish—due to the weakness of their flesh and their consequential lack of obedience and faith.⁴⁹ The Israelites turned away from the Lord to go their own way and at times even refused to know Him. They abandoned justice and righteousness like so many of the males in jail currently.

It takes God to open the spiritual eyes of man’s heart to see who He is and to understand the spiritual realm. It also takes the illumination of Christ’s divine light, as well as the empowerment of the Spirit, in order for the inmates to have any revelation of who He is and the understanding of who they are and what they need. Karl Barth, a twentieth century Swiss theologian, proposed an “Analogy of Faith” theory. It holds “that any correspondence between the created order and God is only established on the basis of the self-revelation of God.”⁵⁰ In other words, God has to reveal Himself first before humans can have any revelation of who He is.

Many people of Jesus’ day did not recognize Jesus as the Messiah, as they were looking for deliverance from the political rule of the Roman Empire and restoration of the

⁴⁹ God originally intended for the Jews (Israelites) to be the servants to serve as a light for the Gentile nations to bring God’s salvation to them. Refer to Isaiah 49:3,6.

⁵⁰ Alister E. McGrath, *Christian Theology: An Introduction*, 5th ed. (Chichester, West Sussex, UK: Wiley-Blackwell, 2011), 465. McGrath also points out, “For Barth, this implies that humanity is passive in the process of reception; the process of revelation is, from its beginning to its end, subject to the sovereignty of God as Lord. For revelation to be revelation, God must be capable of effecting self-revelation to sinful humanity, despite their sinfulness.” McGrath, *Christian Theology*, 253.

promised Davidic Kingdom. This is not unlike a lot of the inmates today who just want physical deliverance from prison not caring or being aware of the existence of a far greater reality of freedom that occurs on a spiritual level. Many are perishing because of their lack of the vision that spiritual freedom must happen first within their hearts—if they are to have lasting freedom outside of prison, as internal reality becomes external reality. Until the inmates' righteousness is established inside their heart first, it will never truly manifest externally in their behaviors or relationships.

Bondage/Freedom Theme

Isaiah addressed Jews in Judah who were about to be oppressed, broken in spirit and taken into captivity to Babylon, whereas Luke addressed Greeks, Gentiles, and Jews who were already oppressed by the Romans and in spiritual bondage. Hence, both Isaiah and Luke proclaim the good news of freedom; Isaiah 61:1 states, “He has sent me...to proclaim freedom for the captives” and Luke 4:18 declares, “He has sent me to proclaim freedom for the prisoners.” Isaiah prophesizes and proclaims Israel's restoration and liberation from Babylonian captivity through the deliverer, the Persian King Cyrus (Is 45); whereas, Luke's deliverer, Jesus, proclaims freedom and deliverance for all humankind who are captive, oppressed, and in spiritual darkness (Lk 14:21).

A lot of the inmates today are bound by many layers of wounds and trauma that freeze and paralyze them in past and present rage/anger, hopeless despair, terror/fear, humiliation, depression, fear, shame, rejection etc. One part of the HeartSync prayer ministry model is to bring Jesus into the areas that house these emotions, so He can open the prison doors of the pain and trauma to draw it all out and into Himself. As well as for

the Holy Spirit to bring freedom and light into these areas of darkness within their hearts and to be a conduit of the Father's love into these parts.

Jesus offers release and freedom for those who are captive to sin, debt, addictions, childhood wounding and trauma. He calls the inmates into life, so they can be born into the kingdom of God. When Jesus calls people to life, just as He did with Lazarus in John 11:43, when they come out of tomb, like Lazarus, they have on grave clothes that are binding them. Thus, Jesus called on Lazarus' family and friends to help unwrap the layers of these grave clothes off to set Lazarus free. This has to happen because people who are bound cannot free themselves—at least not initially. God could have made the grave clothes fall off, but He chooses to use His servants (mankind) to accomplish this task. It is important to note that it is the unconditional love of God and others that causes these strips of rage, shame and fear (which formed the grave clothes) to fall off. This is why believers desperately need God and each other to get out of bondage and why inner healing does take place apart from relationships.

Heart/Spirit

Humans live from their hearts.⁵¹ The heart, above all, is who a person really is; as Proverbs 23:7 succinctly puts it, "For as he thinketh in his heart, so *is* he" (KJV). Consequently, behaviors and external actions reflect what is inside the heart. This is why Proverbs 4:23 states, "Keep and guard your heart with all vigilance and above all that you guard, for out of it flow the springs of life" (Amplified). This nonphysical heart is the

⁵¹ The first sentence in Dallas Willard's book, *Renovation of the Heart*, is "We live from our heart." Willard, *Renovation of the Heart*, 13.

most powerful part of one's being—the Chief Executive Officer (CEO), so to speak.⁵²

Dallas Willard asserts that the nonphysical heart/spirit/will are all the same (although they have different functions). So, throughout this project the terms “heart” and “spirit” are used interchangeably.

The predominant source of one's actions and beliefs emanate from the “heart” rather than “mind,” although it is debated by some that they are one and the same.⁵³ The heart is more powerful than the conscious mind. Hence, when a conflict arises between the two, the heart will always overrule, as spiritual reality is greater than material reality.⁵⁴ Willard aptly states, “the heart will... ultimately triumph over . . . conscious intentions and arrangements.”⁵⁵ This means that heart knowledge trumps intellectual knowledge when they are incongruent. Because the spiritual is more powerful, the internal intentions of the heart—for good or evil—will emerge into the external reality of one's daily life and interactions. So whatever is in people's hearts (for the good or bad) will become their external reality (for the good or bad). This is why it is important for the

⁵² “It [the heart] is the CEO of your human life and makes decisions each moment of the day that affect your whole person.” Moon, *Renovation of the Heart: A Video Resource for Groups*, 41.

⁵³ Contrary to Willard's view, a key figure in the neo-Pentecostal inner healing movement, Leanne Payne declares the heart and the mind are the same, but the heart is the unconscious part while the mind is the conscious part. She states the heart is the “symbolic mind” and notes that the Bible refers to the mind as both the heart (the feeling, subjective, and intuitive mind) and the rational mind. Payne further asserts, “The heart is the subjective mind that cannot be reasoned with.” Leanne Payne, “Institute of Clinical Theology” (lecture, Regent University, Virginia Beach, VA, January 9, 1993).

⁵⁴ Bill Johnson, a pastor in Redding, California, asserts, “Internal reality becomes external.” He illustrates this principle by Jesus' ability to calm a violent natural storm by simply stating, “peace be still” (refer to Mk 4:39). Johnson claims Jesus could do this because of the peace that was in His heart. Jesus understood that His internal peace was greater than the external reality of the violent physical storm. Jesus knew the authority and power of His heart and Spirit, which gave Him the power to simply speak from this greater reality (of the spirit) to the lesser reality (of the natural storm)—and it had to obey Him. In other words, Jesus' internal reality was greater than His external reality and therefore could overcome it. Bill Johnson, “Intimacy and Glory 2010 Conference” (lecture, Abiding Glory Ministries, Knoxville, TN, September 29, 2010).

⁵⁵ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), 143.

inmates to understand what is in their heart, as it is the main determinate of their external reality.

One biblical example of internal reality becoming external reality can be found in Job, when Job said, “what I fear comes upon me, and what I dread befalls me”—illustrating that his internal fears became his external reality (Jb 3:25). Bill Johnson uses Ephesians 3:20 to convey the point of internal becoming external. The verse states, “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.”

In relation to Ephesians 3:20, Johnson makes a simple, yet profound statement, asserting, “Notice that what goes on around us is according to what goes on inside of us.”⁵⁶ Willard also eloquently clarifies why internal reality becomes external reality by claiming, “Actions do not emerge from nothing. They faithfully reveal what is in the heart . . .”⁵⁷ Therefore, it takes a change of heart to bring about a lasting transformation in behavior.

Hence, Christ did not come to change people’s behaviors; He came to change the “hearts” that cause the behaviors. Willard articulates this notion by stating, “The heart (will, spirit) is precisely what God observes and addresses in human beings. He cares little or nothing for outward show.”⁵⁸ Willard further elaborates, “It is the inner life of the soul that we must aim to transform, and then behavior will naturally and easily follow.

⁵⁶ Bill Johnson, *Face to Face with God* (Lake Mary, FL: Charisma House, 2007), 83.

⁵⁷ Willard, *Divine Conspiracy*, 144.

⁵⁸ Willard, *Renovation of the Heart*, 148.

But not the reverse.”⁵⁹ Unfortunately, most educational and counseling programs are geared toward increasing left brain rational knowledge and changing outward behaviors, but have very little focus on the heart where the root causes reside.

Prayer ministry, however, facilitates a heart-to-Heart encounter where God gives new heart pictures to replace the distorted ones from early childhood. Jesus will come into the pain of past trauma and draw it into Himself. The Holy Spirit will then refill the area with living water (Jn 4:14; Rev 21:6; 22:17).

Relationship

Isaiah and Luke both reveal a personal God who actively participates in the lives of His people. Jesus came to give a new paradigm of Father God and to demonstrate that His Father is not remote or uninvolved like so many earthly fathers in this day and age. Luke illustrates the intimacy Jesus has with His Father even by the way Jesus personally addresses Him. For instance, a more personal and intimate name is expressed for God in Luke 4:18-19, in contrast to Isaiah 61:1. In the *Complete Jewish Bible*, Isaiah 61:1 uses “The Spirit of *Adonai ELOHIM* is upon me,” which is equivalent to “the Lord God”; whereas Luke 4:18 uses “The Spirit of *ADONAI*” which is equivalent to “my Lord.”⁶⁰ Thus, Luke records Jesus expressing the more personal name “my Lord” (*Adonai*) instead

⁵⁹ Willard, *The Divine Conspiracy*, 144.

⁶⁰ In the glossary of the *Complete Jewish Bible* *Adonai* literally means “my Lord,” and *Adonai ELOHIM* means “the Lord God.” David H. Stern, trans., *Complete Jewish Bible: An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament)* (Clarksville, MD: Jewish New Testament Publications, 1998), 1558. Jesus came to reveal the most important name of the Father, which was extremely personal—*Abba* Father (*Abba* in Hebrew and *ADONI* in Greek). Jesus always referred to God as *Abba* with one exception—during the divine exchange on the cross (Mt 27:46; Mk 15:34). This occurred when Jesus took on the sins of all humankind on the cross so that humankind could take on His righteousness.

of “the Lord God” (*Adonai ELOHIM*). This creates a shift from a collective relationship with “the Lord God” to a more personal one “my Lord.”

It is important for the context of this project to understand that God desires a personal relationship with the inmates and He desires to make Himself known to them. Hence one of the purposes of prayer will be for the Spirit to reveal and remove the blocks that prevent or hinder the inmates from having an interactive relationship with Father God like Jesus experienced. Because it is in the *presence of* and in *relationship with* God that the inmate’s broken hearts will be healed, synchronized and truly set free. For instance, when a male inmate who has been neglected or abused in childhood has an experiential encounter with the Persons of the Trinity, receives forgiveness and forgives others, he will find the healing of childhood memories that have wounded and traumatized his spirit and closed his heart.

Relationships are the most important aspect of life as people are created to be in fellowship with God and one another. Relationships are designed to take place on a heart-to-heart or spirit-to-spirit level. Unfortunately, many of the inmates have shut off parts of their hearts and have closed their spirits to other people and to God, due mainly to early life trauma. Shutting parts their heart off helped them survive traumatic and abusive childhoods, but now it blocks them from intimate relationships with God, others and at times even themselves. Because people are hurt in relationships (or lack thereof), it is through authentic, affirming relationships that they are healed. James Sire states, “Theologians have summed it up this way: we have become alienated from God, from

others, from nature and even from ourselves. This is the essence of *fallen* humanity.”⁶¹

As stated before, internal wounds and trauma will be healed through the experience of authentic and loving relationships with God and other people.

One of the primary contributors to a hardened heart is trauma caused from early childhood love deficits. Many of the inmates had fathers who were completely absent (due to abandonment or addictions) or who were present but uninvolved physically or detached emotionally. While the only interaction other inmates had with their fathers was in the form of verbal or physical abuse. This caused many of them to develop *fear-based* attachments with their fathers—if an attachment existed at all. The *true evil* is that this fear-based pattern of attachment is often transferred into their relationship with God, although most are unconsciously aware of this dynamic.⁶²

⁶¹ James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove, IL: IVP Academic, 2009), 40.

⁶² Lee A. Kirkpatrick “proposed two different hypotheses in relation to attachment to God: the correspondence and compensation hypotheses. The correspondence hypothesis states that one’s image of and attachment to God will reflect his or her image of and attachment to his or her primary caregiver, whether that image is either positive or negative.” Kevin L. Ladd, Sheri L. Vreugdenhil, and Cara A. Cook, “Interpersonal Conversations and Prayers: Differences of Content and Attachment Functions”, *Journal of Communication and Religion* 35, no. 3 (2012), 301.

CHAPTER THREE

HISTORICAL FOUNDATIONS

The historical underpinnings of how humans know God is important for the context of this project, as the presumption is that it is feasible for human beings to have a personal, dynamic, interactive, and intimate relationship with God. The section will discuss three of A.W. Tozer's epistemological ways of knowing God, juxtaposed alongside two historical worldviews (Greek and Hebraic) that have impacted how western Christians know and relate to God. Through the course of the paper, in addition to Tozer's epistemology, those of Brandon Rickabaugh, Bruce Demarest, and Dallas Willard will be reviewed.

Martin Luther was chosen as the historical figure for this project given the volatile relationship he had with his father as well as his personal struggles with anger and the Christian faith, which are similar to some of the inmate's experiences. Luther grew up in an abusive household, he struggled with an identity crisis and anger, and he later projected his early negative childhood experiences with his father onto God; yet despite all of this he was a rare individual whose life left an indelible impact on Western society.

Epistemology Of Knowing God

A.W. Tozer outlined three degrees for knowing God: “knowledge furnished by reason, by faith, and by spiritual experience.”¹ Each will be reviewed in greater detail juxtaposed with views of intellectuals who adhered to either a Greek or Hebraic worldview about how humans relate to God. René Descartes, Immanuel Kant, and G.W.F. Hegel relied more on Greek ideology. A.W. Tozer, Brandon Rickabaugh, Bruce Demarest and Dallas Willard align more closely to the Hebraic stance. These worldviews have impacted the way Christians relate to and know God—whether through the intellect (via the mind), experiential encounters (via the heart), or a combination of both.

Reason

The first source of knowledge of God as outlined by Tozer is reason. The Greek philosopher Plato promulgated that reason was divine and did not intermingle with the material. Plato asserted that *logos* (reason) or *nous* (mind) was spiritual and comprised ultimate reality, which would not combine with the material—because ultimate reality did not exist in the physical realm.² Aristotle, his student, would argue against this

¹ Demarest, *Satisfy Your Soul*, 112. Demarest states, “Tozer identified three sources for knowing God: knowledge furnished by reason, by faith, and by supernatural experience. These three correspond to the outer court, the holy place, and the holy of holies in the Levitical tabernacle. First, reason, working on the data of creation, yields basic knowledge of God’s existence, character and moral demands. Such knowledge does not save. Second, faith in the revealed truths of Scripture imparts the knowledge of God that is necessary for salvation. And third, spiritual experience affords an immediate knowledge of God in the heart.” Demarest, *Satisfy Your Soul*, 112.

² Justo González asserts, “. . . Christianity had been colored by [. . .] the long history of a Neoplatonic interpretation of Christianity that had made its way into Christian theology through the influence of Justin, Origen, Augustine, Dionysius, and Areopagite, and others. One element in that tradition is a tendency to undervalue matter, and to contrast it with spiritual reality.” González, *The Story of Christianity Volume II*, 64.

position asserting that reason could coexist with the material. Regardless of either position, reason was given preeminence over the heart for gaining knowledge.

The Hellenistic tradition of elevating reason has affected Western society throughout the centuries to different degrees—especially as to whether the ultimate source of knowledge was transcendent or originated solely from humans themselves. In the sixteenth and seventeenth centuries, for instance, René Descartes (1596-1650) initiated a change in epistemology by shifting the ultimate source of truth from God to human reasoning. He believed individuals' are the ultimate source of their own reality and therefore the determinant of it; thus his infamous quote, "I think, therefore I am."³

Descartes promulgated a philosophy of critical rationalism that made everything questionable until it could be mathematically proven beyond all doubt. He is credited with laying the foundation for seventeenth century rationalism that set the stage for the Enlightenment period, which decreed freedom from the oppressive constraints of God and the Church. The elevation of human reasoning and looking to humankind, as the supreme source of authority and reality (rather than God), contributed to the schism and desynchronization of westerners' heads and hearts—as it has caused the distrust or utter rejection of spiritual involvement in the physical realm. For the purpose of this paper, it is the rational mind that enables a person to understand the physical universe, whereas the nonphysical heart facilitates comprehension of the spiritual realm.

Western intellectuals during the Enlightenment (a.k.a. the Age of Reason) and the Deistic movement (a product of the enlightenment) adopted a Hellenistic philosophy that

³ René Descartes, *Discourse on the Method of Rightly Conducting the Reason, and Seeking Truth in the Sciences* (Salt Lake City, UT: The Project Gutenberg EBook, July 1, 2008), under "Part IV," accessed June 13, 2014, <http://www.gutenberg.org/files/59/59-h/59-h.htm>.

relegated the heart, along with spirituality, to an inferior position to the mind and the material world.⁴ Materialism was elevated above anything spiritual as ultimate reality during this period. It was promulgated that knowledge could only be derived from a person's tangible or physical experiences—negating any wisdom from the heart, intuition or spiritual experiences. Rationalism is “a belief or theory that opinions and actions should be based on reason and knowledge rather than on a religious creed or emotional response.”⁵ This definition illustrates the Enlightenment period's separation from God and the Church as sources of authority or revelation for epistemology. This basically gives preeminence to the left brain (rational knowledge) over the right brain where emotions are stored.

The German philosopher Immanuel Kant (1724-1804) would define this era by stating: "Have courage to use your own reason—that is the motto of Enlightenment."⁶ G.W.F. Hegel (1770-1831) would go so far to declare that “reason is reality, the only reality there is.” Hegel, however, did not see reason confined to just the human mind, but alleged a Neoplatonic view of a “universal reason—the spirit” that he claimed was “the whole of reality—[and] all that exists is the dialectic and dynamic thought of the Spirit.”⁷ This has given credence to some people, through their own reason and intellect, to elevate

⁴ The Neoplatonist de-emphasized the physical world, whereas the Enlightenment discounted the spiritual world. Paul Miller asserts, “By discounting the spiritual and the physical worlds, Neoplatonism did exactly what the enlightenment did. The only difference was Neoplatonism valued the spiritual while the Enlightenment valued the physical.” Paul E. Miller, *A Praying Life: Connecting with God in a Distracting World* (Colorado Springs, CO: NavPress, 2009), 122.

⁵ *New Oxford American Dictionary*.

⁶ González discusses Kant's critique of rationalism and contrasts his view to Friedrich Schleiermacher and G.W.F. Hegel. González points out that for Kant, “reason is unable to penetrate ultimate truth, [but] faith can. Kant's pure reason can neither prove nor disprove the existence of God; but faith knows God directly. Christianity is a matter of faith—of faith in the God whose revelation comes to us in the Scriptures and in Jesus Christ.” González, *The Story of Christianity Volume II*, 393.

⁷ González, *The Story of Christianity Volume II*, 391-392.

themselves to the status of god and to reject any belief in the supernatural altogether. The Deistic movement, for instance, rejected all miracles or anything supernatural.⁸

The Enlightenment period's separation from God and the Church as sources of authority or revelation still impacts the Church.⁹ Many westerners in mainline denominations elevate the rational mind as supreme source of knowledge (even of God) in contrast to the eastern mindset that relies on intuition and experience as primary sources of knowledge.¹⁰ Thus, for centuries, many western Christians have sought to know about God through scholarship and theological doctrine of the word of the God (the bible), but have been distrustful of knowing God via Christian mystical experiences or direct spiritual encounters.¹¹ Brandon Rickabaugh asserts, "Theology and philosophy . . . largely attend to knowledge *about* facts, while knowledge *of* persons—knowing God, self,

⁸ Thomas Jefferson, for instance, cut out most miracles or references to anything supernatural from his Bible—and created what became known as the "Jefferson Bible." Owen Edwards states, "Much of the material Jefferson elected to not include related miraculous events, such as the feeding of the multitudes with only two fish and five loaves of barley bread; he eschewed anything that he perceived as 'contrary to reason.'" Owen Edwards, "How Thomas Jefferson Created His Own Bible," *Smithsonian Magazine*, January 2012, 1, accessed June 25, 2014, <http://www.smithsonianmag.com/arts-culture/how-thomas-jefferson-created-his-own-bible-5659505/>.

⁹ Leanne Payne asserted, "It is all too easy for us moderns to regard the supernatural world (e.g., the Holy Spirit, angels, demons) and activities (e.g., spiritual warfare) as somehow less real than the world we behold with our senses." Leanne Payne, *The Healing Presence: How God's Grace Can Work in You to Bring Healing in Your Broken Places and the Joy of Living in His Love* (Westchester, IL: Crossway Books, 1989), 23.

¹⁰ Bruce Demarest states, "there are three principle ways of gaining knowledge: the intellectualistic or conceptual way common in the West; the intuitionist or mystical way common in the East; and the concrete, relational way followed by tribal peoples worldwide. Western Way emphasizes critical thinking and logical consistency. Western thinking seeks to define, analyze, categorize, and system-build. The Eastern mind, however, pursues truth through intuition and experience. For the Eastern mind, truth is perceived through a flash of intuition or a sudden insight born out of contemplation. Tribal people worldwide present a third way. They seek knowledge concretely through symbols, parables, proverbs and storytelling." Demarest, *Satisfy Your Soul*, 85.

¹¹ Thomas Merton writes, "The mystical knowledge of the Christian is not only an obscure knowledge of the invisible God. It is also an experience of God—a personal, loving encounter with the one who has revealed himself to us and saved us, in order to make us sharers in the dialogue of the Father and the Son in the Holy Spirit." Thomas Merton, *Thomas Merton, Spiritual Master: The Essential Writings*, ed. Lawrence Cunningham (New York, NY: Paulist Press, 1992), 430-31.

and others—has received far less consideration.”¹² Thus, the focus for some has been on having what Rickabaugh calls a “propositional knowledge” which involves only their left brain in contrast to “knowledge by acquaintance” which involves the synchronization of both sides of the mind as well as the synchronization of the mind and the heart.¹³

In contrast to Greek Platonic philosophy, the ancient Hebraic worldview did not separate the mind and the body, deeming that matter and flesh were good (a mindset Jesus would have held). They viewed human nature from a holistic standpoint, thus the head, heart, body and soul were seen as unitary. The Hebrews focused on knowing God experientially with their whole being—not just intellectually (with their left brain). The Jews believed in a personal God who was active individually and corporately (nationally) on their behalf. Parts of the western church, such as the Pentecostals and Charismatics, have embraced this more experiential approach to knowing God. The holistic way to know God is when the heart, soul, body and mind are synchronized with each other (Lk 10:27).¹⁴

The faith of some Christians is placed in their own reasoning capacity to know about God through Scripture and to learn principles from which to live by. Humankind’s reason is thus seen as the supreme source of knowledge. A personal relationship with

¹² Rickabaugh, “Eternal Life as Knowledge of God,” 205.

¹³ Brandon Rickabaugh in his article, “Eternal Life as Knowledge of God: An Epistemology of Knowledge by Acquaintance and Spiritual Formation,” explains three types of knowledge: *propositional* knowledge (PK), *know-how* knowledge (KH), and knowledge by *acquaintance* (KA). Propositional knowledge is basically intellectual assent and involves the life of the mind. In cases of Knowledge by Acquaintance of persons, Rickabaugh asserts, “. . . the life of the mind and the life of the heart will be intimately connected.” Rickabaugh, “Eternal Life as Knowledge of God,” 226.

¹⁴ Lee and Poloma write, “Philip Rieff was one of the few sociologists to . . . [argue] that knowledge of God ‘can never be demonstrated by intellect; rather, it is known by the entire body, and in practice.’” Matthew T. Lee and Margaret M. Poloma, *Social Filters of Godly Love: A Sociological Study of the Great Commandment in the Pentecostal Context* (Lewiston, NY: The Edwin Mellen Press, 2009), 92-93.

God is either seen as a foreign concept or nonessential altogether. This is in contrast to a life of faith in God based on an interactive relationship with Him empowered by the Holy Spirit—which is the life Jesus modeled as a man here on earth. Faith involves an intuitive relationship with God where the focus is on the unseen kingdom of God and upon hearing from the King Himself. Faith is a matter of the heart, which is how one relates with the spiritual realm. Faith is an essential part of authentic Christianity.

Faith

Tozer's second source for knowing God is through faith. From a biblical perspective, faith is the "belief in" and "trust in" God as the ultimate source of reality and truth. Hebrews 11.1 states, "Now faith is being sure of what we hope for and certain of what we do not see." Faith brings believers in touch with the reality of God and His Kingdom and to living and abiding in that reality.¹⁵

Faith activates the Holy Spirit to open the senses of a person's heart and spirit to reveal the unseen reality of the Father's presence—to sense or see what He is saying or doing (just as Jesus demonstrated as a man while here on earth).¹⁶ Tozer maintains,

¹⁵ Dallas Willard (1935-2013) defines the kingdom of God as, "the range of his [God's] effective will, where what he wants done is done." Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperOne, 1998), 25. Pentecostal theologian Frank Macchia defines the Kingdom of God as "a reign of self-sacrificial love". Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 258.

¹⁶ Jesus demonstrated complete dependence on *Abba* Father. John 5:19-20 states, "Therefore Jesus answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel'" (NASB). Jesus states in John 5:30, "I can do nothing on My own initiative" (NASB).

“Faith enables our spiritual sense to function.”¹⁷ A person has to be able to sense or see something in order to truly have a relationship with it. Accordingly, David Takle affirms that, “In order to have an authentic, substantive relationship with God, we need to learn how to see him, sense his presence with us, and envision his work in us.”¹⁸ It takes intentionality and faith to see the unseen. Believers have to intentionally will to see it with the eyes of their heart via their sanctified divine imagination.

A distinction needs to be made between the divine imaginations of believers’ hearts that have been sanctified by the Holy Spirit and the natural imaginations of their minds. Tozer makes an important assertion that imagination from the mind is a projection of unreal images, but faith merely reveals the unseen reality of what already exists, and therefore faith does not create anything. Tozer states, “Imagination is not faith. Imagination projects unreal images out of the mind and seeks to attach reality to them. Faith creates nothing; it simply reckons upon that which is already there.”¹⁹

Faith enables the divine imagination of believers’ hearts to function, so that they can sense and see the unseen spiritual reality. Tozer states, “Where faith is defective the result will be inward insensibility and numbness toward spiritual things.”²⁰ The opposite is true too; where believers’ faith is properly functioning they will have a sensitivity and discernment with spiritual things. A way to determine whether the imagination is from

¹⁷ A.W. Tozer, *The Pursuit of God: The Human Thirst for The Divine* (Camp Hill, PA: WingSpread Publishers, 2006), 50.

¹⁸ David Takle, “Imagine That! Can Christians Visualize God with Their Imagination?” (Pasadena, CA: Shepherd's House, Inc.), 3, accessed June 13, 2014, http://www.lifemodel.org/download/using_imagination.pdf.

¹⁹ Tozer, *The Pursuit of God*, 53. Tozer goes on to assert, “At the root of the Christian life lies belief in the invisible. The object of the Christian’s faith is unseen reality. Tozer, *The Pursuit of God*, 54.

²⁰ Tozer, *The Pursuit of God*, 50.

the head or the heart is by its fruit. Consequently, Takle gives an example by asking the question, “So what is the basic difference between holy imagination and New Age fantasy? In a word—holy imagination actually brings us closer to reality. New Age fantasy moves us away from reality.”²¹ For the purposes of this project, ultimate reality is defined as “God and His Kingdom.”²² So, the fruit of the divine imagination will move a person closer in touch with the reality of God and His Kingdom. It will also bring believers in touch with the reality of their identity in Christ.

Faith involves belief in the reality of God. It is the belief, as Willard points out, “God will interact with [believers] now.”²³ Faith is how God desires humankind to interact and partner with Him now. Jon Ruthven maintains that faith is “the very ideal and goal of how God wants us to relate to Him.”²⁴ According to Ruthven, “Biblically defined faith is hearing God via the Spirit and obeying. Faith being an experience of revelation directly from God which is then obeyed.”²⁵ This “obedience” that Christian believers are called to is an “obedience of faith” as revealed in Romans 1:5, 16:26 and Acts 6:7.

R. C. Sproul asserts, “Faith links us to [Christ], so that we participate in his righteousness in the sight of God.”²⁶ Therefore, faith encompasses a relationship with the

²¹ Takle, “Imagine That!” 2.

²² Willard asserts that “ultimate reality . . . is God and his kingdom.” Willard, *The Divine Conspiracy*, 353.

²³ Willard, *The Divine Conspiracy*, 47.

²⁴ Ruthven, *What's Wrong with Protestant Theology*, 56. Refer also to Galatians 3:6-14.

²⁵ Ruthven, *What's Wrong with Protestant Theology*, 25.

²⁶ R. C. Sproul, *The Gospel of God: An Exposition of Romans* (Fearn, Great Britain: Christian Focus Publications, 1994), 74.

eternal God in a believer's present everyday life, just like Christ experienced with God. It involves the assurance in believers' hearts that God is with them will and never leave nor forsake them; and that their sins and failures will not cut off them off from relationship with God in the present moment or in their future life together (Rom 8:38-9; Heb 13:5).²⁷ Christ is called *Immanuel*, which translates into "God with us" (Mt 1:23). As Christ is with us, He wants us to hear what He and His Father are saying through the empowerment of the Holy Spirit. Willard states,

C.S. Lewis writes, our faith is not a matter of our hearing what Christ said long ago and "trying to carry it out." Rather, "The real Son of God is at your side. He is beginning to turn you into the same kind of thing as Himself. He is beginning, so to speak, to 'inject' His kind of life and thought, His Zoe [life], into you; beginning to turn the tin soldier into a live man. The part of you that does not like it is the part that is still tin."²⁸

Spiritual Experience

Tozer's third source for knowing God comes through spiritual experience, which involves an individual's heart and spirit. Willard asserts that a person's heart, spirit, and will are one and the same but with different functions.²⁹ It is worth pointing out that both the heart and the mind have the capacity to think (Prv 23:7 KJV). The Hebraic stance is

²⁷ Willard writes that what God reckoned as righteousness to Abraham was not payment for sins—but that Abraham believed "God would interact with him now. [. . .] In the face of such faith, God declared Abraham to be righteous. Does that mean he declared he would go to heaven when he died? Not precisely that, but certainly that Abraham's sins and failures would not cut him off from God in the present moment and in their on going relationship in life together." Willard, *The Divine Conspiracy*, 47-8

²⁸ Willard, *The Divine Conspiracy*, 20.

²⁹ Dallas Willard, *Renovation of the Heart: Putting On the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 29. Willard states, the "'heart', 'spirit,' and 'will' are words that refer to one and the same thing, the same fundamental component of the person." Willard, *Renovation of the Heart*, 29.

that the heart has its own way of thinking as differentiated from the mind.³⁰ So humans have the capacity to acquire knowledge of God with their heads and hearts albeit on different levels. Tozer eloquently states, “The highest love of God is not intellectual, it is spiritual. God is Spirit and only the spirit of a man can know Him really.”³¹ Thus, it is the human spirit that primarily engages with God’s Spirit to gain ultimate revelation and knowledge—which originates and emanates from God.

For the purpose of this paper, a spiritual experience will be defined using Tozer’s definition, which is, “a direct personal encounter with the manifest presence of the Lord with the senses of our spirit.”³² To have this direct personal encounter involves what Rickabaugh terms “knowledge by acquaintance.”³³ Rickabaugh states, “Knowledge by

³⁰ David H. Stern, trans., *Complete Jewish Bible: An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament)* (Clarksville, MD: Jewish New Testament Publications, 1998), xxvi-xxvii. The introduction section of this bible states, “The philosophical underpinnings of the Western World are centered in two cities—Athens and Jerusalem. The Greeks developed philosophy in a rational manner, but largely at the expense of separating the heart and head. Many psychological and spiritual ills stem from this separation (one can also speak of this separation between body and soul). The Jews kept head and head, body and soul, together, and the Bible reflects this unitary view of human nature. The head has its way of knowing, and the heart has its way of knowing, and neither should be ignored.”

³¹ Tozer, *The Pursuit of God*, 37-8.

³² Tozer, *The Pursuit of God*, 36. Dr. Karl Lehman, a Christian psychiatrist, states, “An interactive connection with the Lord [is] when I perceive His presence in some way and it feels true that we are having a living, real time, mutual, contingent interaction, and contingent interaction means that our responses are directly related to (contingent upon) what the other is experiencing and communicating. When I am experiencing an interactive connection, it feels true that the Lord sees, hears, and understands the emotions and thoughts I am experiencing and communicating, and it also feels true that he is offering contingent responses to my emotions and thoughts.” Karl D. Lehman, *The Immanuel Approach (To Emotional Healing and To Life)* (Chicago, IL: Draft Stage, April 6, 2013), 6, accessed September 22, 2014, <http://www.immanuelapproach.com/pdf/Chapters1-5%28Draft%29NewBook.pdf>.

³³ Rickabaugh writes, “Bertrand Russell, the philosopher responsible for the term ‘knowledge by acquaintance,’” explains: ‘I say that I am acquainted with an object when I have a direct cognitive relation to that object; i.e., when I am directly aware of that object itself.’” Bertrand Russell, *Mysticism and Logic* (1929; repr., New York, NY: Rowman & Littlefield Publishers, 1988), 209, quoted in Brandon L. Rickabaugh, “Eternal Life as Knowledge of God: An Epistemology of Knowledge by Acquaintance and Spiritual Formation,” *Journal of Spiritual Formation and Soul Care* 6, no. 2 (2013): 209, accessed March 16, 2014, https://www.academia.edu/6432969/Eternal_Life_as_Knowledge_of_God_An_Epistemology_of_Knowledge_by_Acquaintance_and_Spiritual_Formation.

acquaintance involves the direct experience or interaction of the knower with the object being known.”³⁴ Hence, to interact with and personally know God and His Kingdom, a believer needs the ability to sense, see or hear God. The senses of human spirit facilitate this interaction with the unseen spiritual reality.³⁵

These spiritual senses are obtained when a believer receives the heart of flesh and the new spirit promised in Ezekiel 36:26, which occurs through the regeneration process when a person is born from above of the Spirit.³⁶ Willard contends, “To be born ‘from above,’ in New Testament language means, means to be interactively joined with a dynamic, unseen system of divine reality.”³⁷ It is with this new heart and spirit that God interacts with and is where His Spirit lives.

A believer’s new heart and spirit has all the senses comparable to the human physical senses. Just as the senses of the physical body enable interaction in the natural world, so spiritual senses enable intercourse with the Kingdom of God (which is spiritual). Paul King points out, “Charles Price echoed [Andrew] Murray, [A.B.] Simpson and [Charles] Spurgeon, making mention of the ‘spiritual senses’ saying, ‘The born again Christian possesses a duplicate set of faculties and all of them operate in the spiritual

³⁴ Rickabaugh, “Eternal Life as Knowledge of God,” 217.

³⁵ Refer to 2 Corinthians 4:18. The verse is about focusing on things that are unseen which are eternal. How does one focus on the unseen? It is this author’s assertion that it takes the eyes of a person’s heart/spirit to focus on things that are unseen. Willard states, “Seeing is no simple thing, of course. Often a great deal of knowledge, experience, imagination, patience, and receptivity are required. But seeing is all the more difficult in spiritual things, where the objects, [. . .] must be willing to be seen.” Willard, *The Divine Conspiracy*, 77.

³⁶ Refer to John 3:3 and 1 Peter 1:23 about being born again. God declares He will exchange a heart of stone for a heart of flesh and will put in a new spirit in people, as well as putting in them His Spirit in 36:26-27. Refer also to Ezekiel 11:19. To receive this new heart with the spiritual senses, a person has to be born into this spiritual kingdom of God. One cannot earn a way into the kingdom of heaven, as one can only be born into it. Salvation is strictly a gift from God to those who believe in Christ (Eph 2:8).

³⁷ Willard, *The Divine Conspiracy*, 68.

realm.”³⁸ Similarly Tozer writes, “Through the indwelling Spirit the human spirit is brought into immediate contact with higher spiritual reality. It looks upon, tastes, feels and sees the powers of the world to come and has a conscious encounter with God invisible.”³⁹

It takes intentionality, however, to see the unseen. Thus believers have to first recognize they can interactively dialogue with God in the here and now. Then through faith, they must intend with their will to sense, see or hear God via the spiritual senses of their hearts through the empowerment of the Holy Spirit.⁴⁰ The Apostle Paul refers to the eyes of the heart in Ephesians 1:18. Accordingly, James Wilder asserts, “The heart is your eyes for seeing spiritual reality; literally, the heart is the ‘eyes and ears that know God.’ And the heart is where understanding resides, and is the origin of spiritual discernment.”⁴¹

Once believers are born from above they now have a choice to live “between the revelatory knowledge/experience of God (the life of faith) or alienation from God based

³⁸ Paul L. King, *Only Believe: Examining the Origin and Development of Classic and Contemporary Word of Faith Theologies* (Tulsa, OK: Word & Spirit Press, 2008), 216.

³⁹ A.W. Tozer, *Man: The Dwelling Place of God* (Harrisburg, PA: Christian Publications, 1966), 52, quoted in Bruce Demarest, *Satisfy Your Soul: Restoring the Heart of Christian Spirituality* (Colorado Springs, CO: NavPress, 1999), 112.

⁴⁰ Payne writes, “To acknowledge the Unseen Real requires a concerted effort of the will at first. We might think of it as actually practicing the Presence.” Payne, *The Healing Presence*, 23. Willard’s definition of “will” is: “Will (or human spirit, heart): Part of the individual that originates things and events (freedom and creativity).” Dallas Willard, “Willard Words,” dwillard.org, accessed November 3, 2014, <http://www.dwillard.org/resources/WillardWords.asp>. Basically, the “will” is where one’s “choice” resides.

⁴¹ James G. Friesen, et al., *The Essentials of Christian Living The Life Model: Living from the Heart Jesus Gave You*, rev. ed. (Pasadena, CA: Shepherd’s House, 2004), 14.

on one's own desires and mental resources."⁴² In other words, believers have the option and choice to live dependent or independent of God, as well as to either just know about God intellectually or to know God by acquaintance from a phenomenological standpoint.

Intellectually knowing facts about God is different from knowing Him via personal encounter as they involve two different types of knowing. Rickabaugh terms these two types of knowing as "propositional knowledge" and "knowledge by acquaintance"; and points out, "The French language has specific words for these two kinds of knowledge: *connaître* (to know a person) and *savoir* (to know a fact)."⁴³ So, a believer can know facts about God or can know the Person of God—Jesus. Consequently, Bruce Demarest contends, "Christians need to view God less as a proposition to be scrutinized and more as a *Person* to be engaged with the heart."⁴⁴

A difference exists between having an *encounter* versus having an *experience*. According to Rickabaugh, an encounter is a phenomenological approach that involves a consciousness of the object or agent. Rickabaugh explains that encounter is richer than experience as it allows the "knower to grasp the object or agent."⁴⁵ He further elaborates this difference by stating:

Knowledge by acquaintance [KA] demands *personal presence*—first hand familiarity. In turn KA necessarily involves an encounter, the direct experience—in many cases interaction—with the object or agent being known. Encounter is a

⁴² Ruthven "Biblical—Theological Foundations Lectures," 89. Willard states, "The entire biblical tradition from beginning to end is one of the intimate involvement of God the human life—or else alienation from it. That is the biblical alternative for life now." Willard, *The Divine Conspiracy*, 47.

⁴³ Rickabaugh, "Eternal Life as Knowledge of God," 206.

⁴⁴ Demarest, *Satisfy Your Soul*, 96.

⁴⁵ Rickabaugh, "Eternal Life as Knowledge of God," 208.

rich event while experiences are often quite thin. Encounter allows the knower to grasp the object or agent.⁴⁶

An experience is more like a one-way street, whereas an encounter is more comparable to two-way street.

In Biblical terms “know” refers to the knowing of a person or God through an experiential encounter. Dallas Willard maintains, “...the Biblical ‘know’ always refers to an intimate, personal, interactive relationship.”⁴⁷ Additionally, he explains that, “Knowledge in biblical language never refers to what we today call ‘head knowledge,’ but always to experiential involvement with what is known—to actual engagement with it.”⁴⁸ Therefore, humans can know God with their heads or their hearts or a combination thereof. But knowing God interactively and experiencing His manifest presence will involve the head and heart being synchronized. Alister McGrath states, “Revelation of ideas about God is to be supplemented by revelation of God as a person, a presence as much as a content.”⁴⁹

Tozer drew a distinction between God’s presence and His manifest presence. He explains that, “The Presence and the manifestation of the Presence are not the same. There can be one without the other.”⁵⁰ This is because God’s presence is everywhere as He is omnipresent, however, unless God manifest His Presence to humans they can be

⁴⁶ Rickabaugh, “Eternal Life as Knowledge of God,” 208. Rickabaugh then cites the following by Dallas Willard: “Knowledge ‘at a distance,’ knowing certain ‘facts’ about something, doesn’t amount to knowing it. It therefore does not have the same power over life . . . Only the later [knowledge by acquaintance] is the interactive relationship, the ‘reality hook,’ that gives us a grasp of the person or the thing ‘itself.’” Rickabaugh, “Eternal Life as Knowledge of God,” 208-209.

⁴⁷ Willard, *The Divine Conspiracy*, 49.

⁴⁸ Willard, *Renovation of the Heart*, 50.

⁴⁹ McGrath, *Christian Theology*, 202.

⁵⁰ Tozer, *The Pursuit of God*, 60. Tozer illustrates his point by referring to Jacob’s response in Genesis 28:16, “Surely the Lord is in this place; and I knew it not.”

utterly unaware of it. God has to reveal and make Himself known to humans first, before they can know and experience Him.⁵¹

Some Christians know *about* God strictly through the Bible, while others receive revelation from direct encounters with God's manifest presence. Martin Buber (1878-1965) developed the concept of "dialogical existence" which can be utilized to distinguish between these two ways of relating and knowing. Buber in 1923 wrote one of his major works *Ich und Du*, which in English is either "I and Thou" or "I and You" depending on the translator. "Buber contrasts man's two primary attitudes—the two ways in which he approaches existence. One of these is the 'I-Thou' relationship, the other the 'I-It,'" according to Maurice Friedman.⁵² The I-Thou relations are personal in contrast to the I-It relations, which are impersonal.

Buber contended that personal relationships were about direct, immediate presence and therefore were not reducible to content.⁵³ Thus, for Buber the focus of personal interaction was "not a specific content, but a *Presence*, a Presence as power."⁵⁴

⁵¹ C.S. Lewis in his book, *Mere Christianity*, wrote: " . . . suppose you want to get to know a human person. If he is determined not to let you, you will not get to know him. You have to win his confidence. In this case the initiative is equally divided—it takes two to make a friendship. When you come to knowing God, the initiative lies on His side. If He does not show Himself, nothing you can do will enable you to find Him. And, in fact, He shows much more of Himself to some people than to others—not because He has favourites, but because it is impossible for Him to show Himself to a man whose whole mind and character are in the wrong condition. Just as sunlight, though it has not favourites, cannot be reflected in a dusty mirror as clearly as in a clean one." C.S. Lewis, *The Complete C.S. Lewis Signature Classics* (New York, NY: HarperOne, 2007), 135.

⁵² Martin Buber, *Between Man and Man*, trans. Ronald Gregor Smith Routledge Classics (New York, NY: Taylor & Francis e-Library, 2004), under "Kindle Locations 142-145," Kindle.

⁵³ Due to neuroscience, it is now understood that the relationship aspect of a person resides primarily in the right side of the brain. Thus, it is from this region of the brain where God's manifest presence can be felt, detected, and processed on a non-verbal level. This is in contrast to the left side of the brain, which has a learned knowledge. The left brain can learn that God is omnipresent, but the right brain will experience His manifest presence.

⁵⁴ McGrath, *Christian Theology*, 202. The feeling of a "Presence as power" actually corresponds to the way the right brain processes information through relationships and experiences.

Friedman interprets I-Thou relations as “a relationship of openness, directness, mutuality, and presence.”⁵⁵ This is in contrast to the I-It relations and knowledge that involve indirect, specific and impersonal content. Friedman construes I-It as, “the typical subject-object relationship in which one knows and uses other persons or things without allowing them to exist for oneself in their uniqueness.”⁵⁶

The notion of Buber’s dialogical existence is important to understanding the type of relationship a believer has with God. As believers can suppose they are having an I-You relation with others or God (the You or Thou in the equation) that is personal, but in reality the relationship is that of the impersonal I-It relation. Friedman explains this by stating, “The difference between these two relationships is not the nature of the object to which one relates, as is often thought. Not every relation between persons is an I-Thou one, nor is every relation with an animal or thing an I-It. The difference, rather, is in the relationship itself.”⁵⁷ Thus one can think having propositional knowledge of the content in Scriptures involves an I-Thou relationship, when in fact it is simply an I-It relationship; as they are treating the Bible as an object to be studied (I-It) versus being about a Person to be mutually engaged, encountered, and transformed by (which would involve an I-Thou relation).⁵⁸

This has resulted in some Christians’ knowledge of God being limited to just an intellectual understanding of the written Bible (an I-It)—relegating the Bible and God

⁵⁵ Buber, *Between Man and Man*, under “Kindle Locations 142-145.”

⁵⁶ Buber, *Between Man and Man*, under “Kindle Locations 142-145.”

⁵⁷ Buber, *Between Man and Man*, under “Kindle Locations 142-145.”

⁵⁸ Bill Johnson asserts, “Most Christians study what God said at the expense of what He is saying. You can study what He said without the Holy Spirit, but you can only understand what He is saying with the Holy Spirit.” Bill Johnson, *Leading from the Heart “The Need for Endurance,”* disc 8, Bill Johnson Ministries, CD.

Himself to just being about impersonal rules, regulations and principles. But having an I-You relationship with God involves an interactive relationship where one encounters a manifestation of God's presence with their spirit. Tozer states, "There are millions of Christians to whom God is no more real than He is to non-Christians. They go through life trying to love an ideal and be loyal to a mere principle."⁵⁹ Being loyal and faithful to a principle or cause is different from being faithful to the Person of Christ; as the former is impersonal while the latter is vibrant and interactive.

Many Christians are bound to rules, regulations or causes rather than being in relationship with Christ. Ruthven's polemic is that, "To a large extent scholastic Protestantism followed the creedal tradition of the church by explicitly substituting an intellectual knowledge of doctrine for a knowledge of God by immediate revelation in, or to, the human heart."⁶⁰ The biblical understanding of "knowledge" is experiential versus just being about intellectual assent. O'Rourke states, "Knowledge, in the biblical sense, is interactive experience—knowledge of rather than knowledge about."⁶¹

Due to influences of the Age of Enlightenment when rational knowledge was enthroned, a Fundamentalist Protestant creed (albeit unwritten) was embraced—that as long as a believer has the correct theological doctrine then they are spiritually suitable. It is often seen in Western Christianity that the more Biblical scholarship one obtains the more they are as seen as a mature Christian. However, having propositional knowledge of God does not equate to spiritual maturity. Bruce Demarest, a professor who has served at

⁵⁹ Tozer, *The Pursuit of God*, 48. Tozer writes that he makes this statement "in theory." Tozer, *The Pursuit of God*, 48.

⁶⁰ Ruthven, *What's Wrong with Protestant Theology*, 3.

⁶¹ Elane O'Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, September 2013), 171, Kindle.

several evangelical seminaries, personalizes his own struggle between intellectual versus experiential knowledge of God. He states,

I didn't relate that well to God on an everyday, affective level. I substituted knowledge of the Bible for knowing how to interact with God Himself, or a knowledge of His ways, as He makes Himself known to His sons and daughters. My evangelical culture and training led me to this belief: Personal experience is an unworthy pillar for Christian faith and life. Therefore you should relegate life and matters of the heart to an inferior place.⁶²

Mark 12:30 states that believers are to love the Lord with all their heart, soul, mind and strength. Therefore, the heart and mind must work together to accomplish knowing and loving God. King states, "Typical of Tozer, he believes there is a balance between what he calls 'evangelical rationalism' and 'evangelical mysticism.'"⁶³ Thus, the believer needs the Holy Spirit to synchronize the propositional knowledge of the mind with the spiritual knowledge by acquaintance of the heart. In addition, complementarity and congruency of knowledge must exist between a person's right and left brain.

Martin Luther

Martin Luther was chosen as the historical figure for this project due to his life-long struggle with his earthly and heavenly f(F)ather. Young Martin's household was a dichotomy between his father's rigid moralistic legalism and his father's abuse, alcoholism, and licentiousness—all of which caused him to struggle with his own personal identity and chronic anger. Martin would later project his early negative childhood experiences with his earthly father onto God. His pioneering knowledge of the grace of God would prove to be more cognitive (propositional) than experiential (via

⁶² Demarest, *Satisfy Your Soul*, 25.

⁶³ King, *Only Believe*, 222.

acquaintance); as his soul only found respites of safety and security that he was loved and accepted by his father and God.

Martin experienced a tumultuous relationship with his father Hans Luther. On one hand he greatly admired his father, while on the other, was terrified of him due to his vicious temper and uncontrollable rage. Martin learned at an early age that he had to be on hyper-alert around his father; always living in fear of saying or doing something wrong that would trigger his father's wrath. His guard had to always be up around his father. In essence, the attachment bond Luther had with his father was more fear-based rather than love-based. This same disorganized attachment pattern carried over into his relationship with authority figures and God.

Martin's relationship with God would be a reflection of the one he had with his father, which was mostly a fear-based attachment. Consequently he lived in a continuous state of dread of doing (or not doing) something that would also trigger God's wrath. Luther lived a significant portion of his life in survival mode, never feeling like he had a secure place in his f(F)ather's heart where he could be affirmed, accepted and loved. This set the stage for a life-long striving to earn the acceptance and approval of his father, authority figures, and God. Luther could talk and write about the love of God, but only experienced it episodically—just like he had with his father.

Luther grew up in a traditional family structure. His father, Hans Luther, was part of the rising middle class in Germany in the fifteenth and sixteenth centuries. Hans had ambitious plans for himself and his family, as he wanted to rise above the peasant status of his childhood. He not only had personal ambitions, but also had particularly high aspirations for his intelligent oldest son to become a lawyer and marry into a rich family.

It was as though Hans was trying to live his own dreams vicariously through Martin. In addition to being overly ambitious, Hans was very controlling, domineering and extremely moralistic. Yet, despite the fact his own actions fell short of his excessive moralistic expectations, he nevertheless demanded others meet them—especially young Martin.

Hans lived life on the extremes, which Martin would later emulate. His actions were often polarized between the extremes of “all” or “nothing”, which created an alternating dividedness within—wherein he either lived from all morals (complete obedience) or no morals (outright rebelliousness). For instance, Hans’ public and private personas were polar opposites. Publically, Hans wore a moralistic mask and played the role of a model citizen, yet in the privacy of his home he was violent man with an explosive temper. According to Erik Erikson,⁶⁴ Hans’ extreme moralistic authoritarianism coupled with “his alcoholic, sexual, and cruel self-indulgence”—created a “mixture of obedience and rebelliousness” in Luther.⁶⁵

⁶⁴ Erik Erikson, a German by birth, was a developmental psychologist at Harvard University. In 1958, he wrote a book about Martin Luther entitled, *Young Man Luther: A Study in Psychoanalysis and History*. It was designed to study the emotional disturbances of Luther that caused him to have a prolonged identity crisis (where he was arrested in an early psychosocial stage of development). The study set out to analyze what Luther did to work through these early stages that allowed him to make such a significant impact on history.

⁶⁵ Erik H. Erikson, *Young Man Luther: A Study in Psychoanalysis and History* (New York, NY: W. W. Norton & Company, 1993), 123. Dr. James Dobson of Focus on the Family has a saying, “rules without relationship breeds rebellion.” This statement adequately applies to Martin Luther as one of the root sources for his rebelliousness. His father, Hans Luther, played a moralistic role (adhering to rules and regulations) but did not have a consistent real and authentic relationship with Luther that was love based. This is because Hans never received it from his father and so did not have it to give to Luther. Hans kept people from getting close to his heart, which kept him from intimate relationships with even those close to him. He was blocked off from one of the only ways to have an intimate relationship with anyone or God—which occurs on a heart-to-heart or spirit-to-spirit level. It is apparent that both Martin and his father had attachment disorders that handicapped their relationships with each other, others and God. Basically the attachment bonds they had were based out of fear and not love. Erikson aptly ascertains: “. . . two trends which characterized Hans’ and Martin’s relationship. Martin, even when mortally afraid, could not really hate his father, he could only be sad; and Hans, while he could not let the boy come close, and was

Luther, like his father, would tussle with his own internal and external hypocrisy to one degree or another. This internal and external dissonance would create an almost schizophrenic view of God and of himself that fluctuated between total trust to total mistrust or between “complete love” to “complete hate.”⁶⁶ Luther developed the same love-hate relationship with others and God that he had experienced with his father. His opinion of himself (and others) would vacillate from being all good to being all bad due to his own (or others) personal or spiritual inadequacies. Erikson points out, “He [Luther] alternates between extreme self-repudiation and a snobbish disdain for all groups.”⁶⁷ Like his father, Luther had intense and unstable relationships. His own relationship with his father was a primary example, as it reflected extremes between over idealization and involvement to total and utter devaluation and withdrawal. This recurrent attachment pattern of disorganization was prevalent throughout their relationship.

Luther had a difficult time trying to justify his father’s hypocrisy—just as he later did with his own. It is very disconcerting for a child to be told one thing and yet experience another, as young children are very concrete in their thinking and have not developed the reasoning capacity to sort out pretense.⁶⁸ Consequently, a desynchronization occurred between Luther’s head (what he was told by his father) and his heart (what he experienced due to his father’s rages, avariciousness, gluttony and

murderously angry at times, could not let him go for long.” Erikson, *Young Man Luther*, 65. Martin would develop the same fear-based attachment with God that he had with his father Hans.

⁶⁶ R.C. Sproul writes about Luther’s days in the monastery where he was seeking to find peace with God “through rigorous acts of penance, self-sacrifice and self-flagellation, ‘If you had asked me [Luther], did I love God, I would say, Love God? Sometimes I hated him. I saw Christ as a terrifying judge, who had the sword of judgment above my head, and I had no peace.’” Sproul, *The Gospel of God*, 14.

⁶⁷ Erikson, *Young Man Luther*, 102.

⁶⁸ The lives and actions of children will mirror and emulate more what they see than what they hear, thus Luther’s behaviors become like those of his father (especially with regards to his explosive temper).

licentiousness). This fostered his search to justify the incongruence between his own beliefs and actions.

Luther struggled with a prolonged identity crisis due to his childhood environment and early relationships. Infants develop their identity out of what they are given and how they are treated, so they will come to see themselves as they sense and perceive their parents and other significant people in their lives see them.⁶⁹ Erikson asserted that for one to develop a self-identity, “he must detect some meaningful resemblance between what he has come to see in himself and what his sharpened awareness tells him others judge and expect him to be.”⁷⁰ Young Martin never sensed he measured up in his father’s eyes—resulting in a chronic identity crisis accompanied by periods of great distress and anxiety. He was never completely assured in his heart that he measured up in God’s eyes either—although he did experience glimpses of it. Despite the revelation that he was justified through faith, he continuously sought for ways to justify himself in the sight of his father and God.

Luther not only doubted his own behaviors, but also questioned those of his father and God. For instance, the severity of Hans’ wrath caused Luther to question if his father’s punishment was out of love or cruelty—an uncertainty he would transfer onto God. Erikson suggests, “. . . Martin’s doubt that the father, when he punishes you, is really guided by love and justice rather than by arbitrariness and malice.”⁷¹ It was the latter that Luther would project onto Father God with such ferocity that led one of his

⁶⁹ Fathers are of particular importance to the identity their sons. The son’s right brain will often reflect (like a mirror) his perception of how his feels his father perceives him.

⁷⁰ Erikson, *Young Man Luther*, 14.

⁷¹ Erikson, *Young Man Luther*, 58.

monastic teachers to say to him, "God does not hate you, you hate him."⁷² Luther would later divulge, "From childhood on, I knew I had to turn pale and be terror-stricken when I heard the name of Christ; for I was taught only to perceive him as a strict and wrathful judge."⁷³

Luther's heart pictured Father God in much the same way he had experienced his father Hans. For instance, he imagined God's face as being like that of Hans filled with ferocious fury. At one point Luther says that God "himself is a devourer. He gorges us, with great eagerness and wrath . . . he is an avaricious, a gluttonous fire."⁷⁴ This frightening image in his heart set young Luther on a trajectory to reconcile the love of God (and that of his father) with the wrathful, punishing and spiteful actions he judged them as having. He sought to appease their angry faces through obedience. Hoping that if he were obedient enough, it would merit their approval and acceptance and thereby justify him in their sight.

Luther longed for the mutual recognition of both his f(F)athers where he could face them without shame or feelings of being inadequate; and where he could finally receive and rest in their blessings. Erikson points out the Friedrich Nietzsche had a "fitting diagnosis that Luther wanted to speak to God directly . . . without a trace of embarrassment ...[and] that Hans' son [Luther] was seeking in religion what he could not

⁷² Erikson, *Young Man Luther*, 58.

⁷³ Erikson, *Young Man Luther*, 71. This begs the question, "Who would want to have an intimate relationship with someone (or a God) they perceive is constantly judging and condemning them?" Although the logical answer is obviously no one, many believers today still attempt to have a relationship with an angry, judgmental God.

⁷⁴ Erikson, *Young Man Luther*, 121.

find in Hans; . . . the search for mutual recognition, the meeting face-to-face.”⁷⁵ Luther’s first Mass as a priest exemplified this internal longing to experience the love of his f(F)ather’s face while at the same living in dread and mortal fear of h(H)is angry face—which served to only drive the daggers of rejection, wrath, and feelings of judgment deeper into his heart.

Thus, Luther’s internal conflict came to a climax during his first Mass as a priest. While at the altar, he was panic stricken due to the feeling and realization that he had come face-to-face directly with God without a mediator. The presence of both his f(F)athers in the church reignited his internal flames of fear that he was unworthy and would never measure up to their expectations. The likely culmination of his feelings of guilt as a sinner not worthy to see the divine face of God, as well as the shame of seeing his father’s face for the first time since he had absconded from law school to enroll in the monastery—caused him to want to flee the altar. Luther was recorded as saying, “I was so frightened I would have fled if I hadn’t been admonished by the prior.”⁷⁶

Luther searched for a way to be justified in God’s sight (as well as his father) by striving through obedience and good works. Yet he still had a pervasive sense that no matter how hard he tried or how much he ever did, it was never quite enough to ever measure up to God’s, his father’s or his own self-imposed standards (moral or otherwise). Luther’s spiritual mentor at the monastery in Erfurt, Germany, Johann von Staupitz, would challenge his views of God as an angry and wrathful taskmaster. Staupitz encouraged Luther to focus on God’s grace and the efficacy of the Cross of Christ versus

⁷⁵ Erikson, *Young Man Luther*, 115.

⁷⁶ Martin Luther, *Luther’s Works, Volume 54: Table Talk (Luther’s Works (Augsburg))*, 1ST ed. (Philadelphia, PA: Fortress Press, 1967), 234.

on himself and his own shortcomings. The seeds Staupitz planted would come to fruition while Luther was studying the Book of Romans at the University of Wittenberg. It was at this time that Luther was struck by the revelation (especially from Rom 1:17) that righteousness comes from God alone through one's faith and was not a result of his obedience to the law or good works. He realized God wants humankind to live by faith, but it is an obedience of faith in God rather than obedience to rules and regulations based upon one's own abilities.⁷⁷

The realization that righteousness is only attainable by faith in Christ would come to dominate his theology. Justo González asserts, "Luther's was that of a tormented soul that finally found solace in the biblical passage of justification by faith."⁷⁸ Luther did have periods and episodes where he experienced God's love. These experiences led Luther to conclude: "He who sees God as angry does not see Him rightly but looks upon a curtain, as if a dark cloud had been drawn across His face."⁷⁹ Unfortunately, his divine revelations provided only temporary respites of peace and well-being, which allowed him to rest in the fact that God was not demanding him to be righteous, but had provided the gift of His own righteousness (for Luther) through Christ.⁸⁰

Luther's revelation of the justification by faith alone facilitated mostly a change of mind (propositional knowledge) but was not accompanied by the necessary heart

⁷⁷ Believers are to seek Christ's righteousness—not their own righteousness. Jesus in Matthew 6:33 states believers are to "... seek first His Kingdom and His righteousness ..." (NASB).

⁷⁸ González, *The Story of Christianity Volume II*, 62.

⁷⁹ Erikson, *Young Man Luther*, 115.

⁸⁰ Luther, before this paradigm shift that God was the source of righteousness, once remarked, "I hated that word, 'the righteousness of God,' by which I had been taught according to the custom and use of all teachers ... [that] God is righteous and punishes the unrighteous sinner." Mark Galli and Ted Olsen, "Introduction," in *131 Christians Everyone Should Know* (Nashville, TN: Broadman & Holman Publishers, 2000), 34–35.

knowledge (gained via acquaintance). Erikson asserted Luther felt like some sort of criminal all his life whereby he “had to keep justifying himself even after his revelation of the universal justification through faith had led him to strength, peace, and leadership.”⁸¹ So, although he was able to suppress his anxieties and fears while playing the role of the Reformer, in later life he regressed back to the unhealed parts of his heart where his childhood anxieties, anger and fears resided.⁸² It is noteworthy that his temper and anger were never assuaged even during his years as a reformer; in fact his anger only grew worse resulting in excessive vindictiveness against his opponents.⁸³ This only reinforces that he continued to operate out of wounded parts of his heart—since one’s behaviors reveal what is in one’s heart.⁸⁴ People live and operate from their hearts—the internal reality of the heart will become external reality (Prv 4:23; 23:7).

The images of an angry, wrathful, and punishing God were never completely transformed in Luther’s heart or his right brain. He stated in one of his infamous table talks in early 1533 (when he 47 years old) that “. . . nothing is dearer [to a preacher] . . . than Christ and the life to come, and that when this life is gone Christ will say to all,

⁸¹ Erikson, *Young Man Luther*, 68.

⁸² The following is a quote from *131 Christians Everyone Should Know*, which backs the proposition that Luther’s revelations of God’s grace and love were mostly only head (propositional) knowledge—because if it was heart knowledge it would have changed his relationships with others and God. The authors of the book state, “In fact, the older he became, the more cantankerous he was. In his later years, he said some nasty things about, among others, Jews and popes and theological enemies, with words that are not fit to print.” Galli and Olsen, *131 Christians Everyone Should Know*, 36.

⁸³ Soren Kierkegaard wrote about Luther and asserted Luther’s later life was mediocre due to two trends, “first, that Luther spent himself in attacks on one high office . . . the Pope, thus diverting energy for the true object of the reformatory fervor—the evil in man’s soul; and secondly, that as a reformer, Luther was forever *against* something.” Kierkegaard went on to say, “he spent too much venom in a personal animosity and contrariness against his enemies and, above all, against the Pope.” Erikson, *Young Man Luther*, 240-241.

⁸⁴ Dallas Willard aptly states, “Actions do not emerge from nothing. They faithfully reveal what is in the heart, and we can know what is the heart they depend upon.” Willard, *The Divine Conspiracy*, 144.

‘Come to me, son. [You have been my dear and faithful servant’.] I hope that on the last day He’ll speak to me too in this way, for here He speaks to me in a very unfriendly way.”⁸⁵ It is important to highlight two things Luther articulates from this statement: “*I hope He’ll speak to me too in this way*” and, his feeling that God speaks to him in a “very *unfriendly way*” here on earth (italics added). This reveals that fifteen years before Luther died, he was still projecting onto God how his father treated him, and that these areas of his heart had never experienced God’s affirmation and kindness.⁸⁶

It is significant to note that affirmation must come before performance just as it did with Christ. Otherwise people, like Luther, will perform “for” love rather than “from” love. Christ modeled receiving the Father’s love and approval before—not after—His ministry and even His temptation in the wilderness by the Devil. These events occurred after Jesus heard the affirming words of His Father, “You are my beloved son, in You I am well pleased (Lk 3:22 NASB).” Likewise, the inmates need to know that—like Jesus—they too can receive the Father’s blessings and affirmation in the here and now; rather than having to “hope” to receive it in the after-life like Luther. The inmates all need to experience they are the “beloved” sons to secure their hearts in the Father’s love and blessing.

Once Luther revealed his antinomian view that humankind was justified by faith alone (versus the common Catholic dogma that “justification happens as a result of a

⁸⁵ *Martin Luther: The Best from All His Works*, ed. Stephen Rost (Nashville, TN: Thomas Nelson Inc., 1989), 279-280. Refer to Matthew 25:21.

⁸⁶ In HeartSync terminology, it could be said that Luther’s Functional Identity had a revelation of the grace of God, however, his Guardian and Emotional Identities experienced only glimpses of grace.

combination of faith plus works”),⁸⁷ it sparked a debate that would split the western church in the sixteenth century up to the present. His message of grace was good news to some, while at the same time it enraged others who were striving after godliness, believing Luther was a heretic espousing a doctrine that was in essence a license to sin. Regardless of whether one embraces or rejects Luther’s assertions, it is indisputable that he left an indelible imprint on the western society that laid a foundation that future generations would either build upon or try to abolish.

Conclusion

The historical underpinnings of the relationships humans have with God was important for the context of this project, as it highlighted the stance that individuals could have a personal, dynamic, interactive and intimate relationship with God via their whole being. Tozer identified three sources for knowing God: knowledge furnished by reason, by faith, and by supernatural experience. A combination of all three of these ways of gaining knowledge are necessary for a believer to know God with one major caveat—all require the involvement of the Holy Spirit to empower, enlighten and synchronize. For instance, believers need an intellectual understanding (propositional knowledge) of the nature of God gained through the Bible with which to weigh the supernatural encounters they experience with Him. They need faith in Christ alone for their salvation and righteousness. In addition, they need a spiritual experience (knowledge by acquaintance) with God to renovate their hearts from past love deficits and trauma.

⁸⁷ Sproul, *The Gospel of God*, 75.

The heart connection with God was one of the primary objectives of this project, as relationship with Him and being in His presence heals the deepest wounds and needs of the heart. Willard asserts, “The entire biblical tradition from beginning to end is one of intimate involvement of God in human life—or else alienation from it. That is the biblical alternative for life now.”⁸⁸ As the life of Luther demonstrated, most problems result from love deficits (especially from early childhood), and it is only God who can truly heal these heart deficits and wounding. Candyce Roberts states, “It is important for people to approach inner healing with the goal of strengthening their spiritual lives with God. Many pursue healing solely for the purpose of relieving their emotional pain, [however] our goal [should] be focused on knowing God.”⁸⁹ Along this same vein, Andrew Miller states, “Healing is not an event, but a relationship that must be maintained.”⁹⁰ Therefore, knowing God and maintaining an on-going relationship with Him should be the emphasis of one’s healing, as it is in His manifest presence that the heart is healed, synchronized and set free.

Luther’s relationship with his father, like many of the inmates, was predominantly fear-based which was replicated in his relationship with God. So although Luther could write about faith as the sole means for justification, parts of his wounded heart hindered him from fully experiencing the love, acceptance, and justification of Father God. This was evidenced by the mere fact he had to *hope* God would talk to him in a friendly way after he died, but that he could not fathom that happening while here on earth. All

⁸⁸ Willard, *The Divine Conspiracy*, 47.

⁸⁹ Candyce Roberts, *Help for the Fractured Soul: Experiencing Healing and Deliverance from Deep Trauma* (Minneapolis, MN: Chosen Books, 2012), 76.

⁹⁰ Miller, “Advanced HeartSync Ministry Training” (lecture, Crossroads, Burlington, Ontario, Canada, September 12-13, 2014).

believers, like Jesus, need to experience the Father's words of affirmation in the present, so they will not have to continuously strive for it as Luther did (even after his revelation of God's grace).

Luther clearly had an intellectual revelation of God's grace and love, which laid the foundation for the Protestant Church. Revelation needs to be accompanied by a heart (and right brain) change in order for it to manifest in one's relationships with God and others. As the heart (and right brain) thinks in pictures and experiences, to "have a change of heart" requires new pictures and experiences to override the old ones. This is why experiential encounters with God are necessary to override the lies people believed about themselves from the wounds and trauma experienced in childhood. The healing of the heart occurs in authentic relationships where bonds of joy and love are present.

Much like Luther, many of the inmates never felt like they were accepted or acceptable in their f(F)ather's sight, which drove them to perform for approval, to rebel completely against it, or to vacillate between the two. All of the inmates in the project, comparable to Luther, never felt as if they had a secure place in their father's heart, which was projected into their relationship with God. Therefore, they have operated in survival mode (from an orphan spirit) not knowing what it ever truly felt like to be a beloved son. Luther, like so many today, believed that he could only experience the Father's blessing in heaven, but not here on earth. Because his heart was too crowded with the experiences of his raging and wrathful father, it did not have the room to receive the love and affirmation of Father God.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The theological foundation of this project was based on the doctrine of the Trinity, a foundational tenet of the Christian faith. Although the term *Trinity* itself is never used in the Bible, ample evidence for it can be found in the Old and New Testaments. For instance, in the New Testament the concept of the Trinity has been used from baptisms to benedictions. The Great Commission in Matthew 28:19, infers the three persons of the Godhead when Jesus states, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Likewise, the Apostle Paul uses names of the Trinity in his benediction in 2 Corinthians 13:14 when he states, “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”

In the Old Testament, God speaks of himself in Trinitarian terms in Genesis 1:26 by the personal pronouns He chooses when He states, “Let us make humankind in *our* image, in the likeness of ourselves” (CJB italics added). *Our* refers to the image of the Persons of the Trinity—Father, Son, and Holy Spirit. The perichoresis of the Trinity is an eternal, loving, harmonious, unbroken fellowship of the Father, Son and Holy Spirit.¹ It is

¹ Alister McGrath defines perichoresis as the “mutual interpenetration” of the Trinity and states, “It refers to the manner in which the three persons of the Trinity relate to one another.” McGrath, *Christian Theology*, 241. McGrath also asserts the perichoresis is, “The basic notion is that all three persons of the Trinity mutually share in the life of the others, so that none is isolated or detached from the actions of the others.” McGrath, *Christian Theology*, 469.

what C.S. Lewis refers to as the “three-personal God.”² The Trinity is fully relational within, but also desires relationship with His creation—especially humankind. Humans are created in the *imago dei* of the Triune God who is a relational being, so this makes humans relational beings.³ Relationships are one of the most essential aspects of human life; even the Greatest Commandments given by Christ are about relationships—both on a vertical (spiritual) level with God and on a horizontal (interpersonal) level with each other (Mt 22:37-39).

All the Persons of the Trinity play a part in the redemption of humankind. God the Father initiated the relationship by sending His Son Jesus Christ and the Holy Spirit to restore the fellowship that was lost with Adam and Eve in the Garden due to the Fall. God never intended for humankind to know good and evil, as He only wanted humans to know fellowship with Him—like He originally had with Adam and Eve. Christ’s part is to extend an invitation for humans to be a part of the fellowship of love that the Trinity has with each other (refer to Jn 17:11, 21). Christ invitation is made possible by His action on the cross and the activation of New Covenant at Pentecost by the Holy Spirit in Acts 2. The Father and Jesus work by, and through, the Holy Spirit with humanity.

The New Covenant is the promise of the Holy Spirit. The Spirit enables humankind to interact with God and to live a godly life. Ruthven states, “Acts 2 begins by noting that the day of Pentecost had come. This feast day celebrated God’s giving of the Covenant (Law) to Israel. It was fitting that the New Covenant (the Spirit) would also

² Lewis, *The Complete C.S. Lewis Signature Classics*, 134.

³ *Imago Dei* is “Latin for Image of God.” F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (New York, NY: Oxford University Press, 2005), 826.

be given on this day.”⁴ As a part of this New Covenant, the Spirit will write the law on the hearts of humans as promised in Jeremiah 31:33 and stated in Hebrews 8:7-13 (refer also to 2 Cor 3:3 and Heb 10:16).

A covenant is an agreement that brings about a relationship of commitment between God and His people.⁵ The New Covenant is basically the promise of God Himself to humankind (Is 59:21); as such, all three Persons of the Trinity are involved. The doctrine of Appropriation, as discussed by McGrath, “insists that works of the Trinity are a unity; every person of the Trinity is involved in every outward action of the Godhead.”⁶ Therefore, Father God initiates and establishes the New Covenant (Acts 3:25); Jesus is the mediator (Heb 8:6; 9:15; 12:24; 1 Tm 2:5-6); and the Holy Spirit enacts, sustains and is the promise of it (Is 59:21). The Spirit also enables believers to communicate and have fellowship directly with God.

Jon Ruthven equates the New Covenant with the Spirit that enables humans to hear and to obey God’s voice.⁷ The way one communicates with God on an intimate level is heart-to-Heart or spirit-to-Spirit, but for this to happen the human spirit must be born again of God’s Spirit. Willard asserts that, “Born ‘from above’ in New Testament Language means to be interactively joined with a dynamic, unseen system of divine

⁴ Ruthven, *What's Wrong with Protestant Theology*, 10.

⁵ The definition of covenant was obtained from the *New Oxford American Dictionary*, 3rd ed. (Oxford, UK: Oxford University Press, 2010).

⁶ McGrath, *Christian Theology*, 241.

⁷ Ruthven, *What's Wrong with Protestant Theology*, 10. Ruthven states, “The New Covenant itself is the Holy Spirit which enables us to communicate directly with God.”

reality.”⁸ According to Jesus in John 3:6, “. . . that which is born of the Spirit is spirit” (NASB). So when a person’s spirit is born again, then God becomes their *Abba* Father with whom they can have an interactive relationship as His beloved.⁹

It is the Holy Spirit that enables believers to communicate with God on a Spirit-to-spirit level. Augustine of Hippo (354-430) believed the Holy Spirit was the bond of love between: the Father and the Son; God and believers; and between believers themselves. According to McGrath, “Augustine regards the Spirit as the bond of unity between the Father and Son, on the one hand, and between God and believers, on the other. The Spirit is a gift, given by God, which unites believers both to God and to each other.”¹⁰ Jürgen Moltmann, a German theologian, supports this same concept by asserting, “[the] Spirit is the loving, self-communicating, out-fanning and out-pouring presence of the eternal divine love of the triune God.”¹¹ He thought the Holy Spirit allowed believers to be friends with God.

Ruthven refers to the new covenant as the “New Covenant of the Spirit.”¹² It is also referred to as the New Covenant of Grace.¹³ It centers on humans having a direct

⁸ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), 68.

⁹ *Abba* is an “Aramaic word for ‘father’ used by Jesus to speak of His own intimate relationship with God, a relationship that others can enter through faith.” Michael Fink, “Abba,” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 3–4.

¹⁰ McGrath, *Christian Theology*, 231.

¹¹ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis, MN: Fortress Press, 1992), 289, quoted in Matthew T. Lee and Margaret M. Poloma, *Social Filters of Godly Love: A Sociological Study of the Great Commandment in the Pentecostal Context* (Lewiston, NY: The Edwin Mellen Press, 2009), 16.

¹² Jon Mark Ruthven, “Biblical - Theological Foundations Class Notes for DMin Cohorts 2013” (lecture, United Theological Seminary, Dayton, OH, February 3, 2013).

relationship with God empowered by the Holy Spirit. The New Covenant of the Spirit, as promised in the Old Testament in Isaiah 59:21, was revealed and manifested at Pentecost in Acts 2.¹⁴ The Spirit was given at Pentecost so all humankind could have a direct relationship with Father God and Jesus.

It has always been God's desire to relate directly with His people. In the Old Testament, however, the Israelites demanded Moses act as an intermediary between them and God, as they were too afraid of God's presence or to hear His voice (Ex 20:18-19).¹⁵ So, God gave the Mosaic Covenant even though His desire was to have a direct relationship. Ruthven points out,

. . . the focal point of Exodus—the offering of the [Mosaic] covenant—is that God offers Israel the opportunity to speak directly with him. In this, God offers the essence of the New Covenant! But Israel cannot bear being in the intense presence of God and demand mediated revelation, rather than immediate revelation as finally realized in the New Covenant (Ex 19:19-20).¹⁶

¹³ Dallas Willard's definition of grace: "Grace is God acting in our lives to accomplish what we cannot do on our own." Dallas Willard, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* (New York, NY: HarperOne, 2009), 159, quoted in Elane O'Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, 2013), 121, Kindle. O'Rourke states, "Dallas viewed grace more like fuel: a power from God that feeds an activity, enabling other good things to happen. Thus grace is neither a life preserver thrown to a recovering sinner, nor an anointing of one's good efforts. Grace is the power that fuels the extra -ordinary work of saints, and enables the rest of us to achieve greater things." Dallas Willard, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* (New York, NY: HarperOne, 2009), 159, quoted in Elane O'Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, 2013), 121, Kindle.

¹⁴ Pentecost celebrates the gift of the law (the Torah) fifty days after the Jews departed from Egypt and the gift of the Holy Spirit upon Apostles fifty days after Jesus' ascension. Pentecost also commemorates the giving of the Covenant of the Law in the Old Testament and the giving of the New Covenant of the Spirit in the New Testament.

¹⁵ Willard asserts, "The nation of Israel as a whole was called to covenant by God's voice from within a mountain on fire, pulsating with the energy of his presence (Deut 5:23). Dallas Willard, *Hearing God: Developing a Conversational Relationship with God Updated and Expanded by Jan Johnson* (Downers Grove, IL: InterVarsity Press, 04-24-2012), 121, Kindle.

¹⁶ Ruthven, *What's Wrong with Protestant Theology*, 66.

Trinity

The Bible does not explicitly teach a doctrine of the Trinity or even use the term, although implicit evidence of it can be found throughout Scripture: from baptismal dictums to benedictions; to verses that mention Father, Son and Holy Spirit; and to the plural personal pronouns God uses in reference to Himself such as “we” and “our.”¹⁷ The notion of the Trinity cannot be grasped solely on a natural, rationalistic level, as it is a spiritual concept. Therefore spiritual discernment is required for comprehension, yet even so, much of it is still remains a mystery. Some theologians hold the view that an understanding of the Trinity only comes through a direct revelation by God’s Spirit to man’s spirit.

Tertullian (c.160-c.225), one of the early Church Fathers, is attributed with coining the term “Trinity” (Tri-unity) and developing the “formulas” that would be distinctive of Trinitarian and Christological Orthodoxy.¹⁸ Tertullian’s Trinitarian formula was, “‘one substance and three persons.’ Likewise, when discussing how Jesus Christ can be both human and divine, he speaks of ‘one person’ and ‘two substances’ or ‘natures,’ the divine and the human.”¹⁹ It was not until the fourth century that the formalized doctrine of the Trinity started taking definitive shape. It was developed to settle the questions that arose about the deity of Jesus Christ and the Holy Spirit. The Christological focus was the first issue to be addressed. Primarily, it had to do with the

¹⁷ Refer to Mt 28:19 for a baptismal dictum; 2 Cor 13:14 for a benediction; and Gn 1:26, 5:29 and Jn 14:22-23 for personal pronoun references and divine activity. According to *The Apologetics Study Bible*, “More than 60 New Testament verses mention the Father, Son, and Holy Spirit in the same verse.” *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1625.

¹⁸ Justo L. Gonzalez, *The Story of Christianity Volume I: The Early Church to the Reformation*, rev. ed. (New York, NY: HarperCollins, 2010), 92.

¹⁹ Gonzalez, *The Story of Christianity Volume I*, 92.

relationship between the Father and the Son in the Godhead. It developed into a crisis in the fourth century when the views of two major schools of the patristic period—the Antiochene and Alexandrian Schools—collided. One of the major polemics on the subject became known as the Arian controversy, which will be discussed later.

The doctrine of the Trinity went into an eclipse in most western Protestant churches during the Age of Reason in the 1700-1900s, as it was questioned by leading philosophers and scholars of that period. For instance, Immanuel Kant (1724-1804) and Thomas Jefferson (1743-1826) regarded it as irrational and unintelligible.²⁰ Karl Barth (1886-1968) and Karl Rahner (1904-1984), two twentieth century theologians, are credited with the resurgence of Trinitarian theology.²¹ Rahner developed the concept of the doctrine of the “immanent” Trinity (the nature of God’s eternal being) being reliant upon the “economic” Trinity (God’s self-disclosure) and vice versa.²²

The concept of immanent Trinity basically dealt with the internal relationship of the Father, Son and Holy Spirit, while economic Trinity was about God’s external relationships with His creation—namely human beings. The economic approach to the Trinity involved the manner of God’s self-disclosure in history; for instance, the question of whether God must first reveal Himself to man, for man to have any rudimentary

²⁰ McGrath, *Christian Theology*, 234. McGrath points out, “The philosopher Immanuel Kant regarded the doctrine of the Trinity as being questionable, both in terms of its rationality and usefulness.” McGrath, *Christian Theology*, 262.

²¹ McGrath, *Christian Theology*, 243.

²² McGrath quotes Karl Rahner’s assertion that “The ‘economic’ Trinity is the ‘immanent’ Trinity and the ‘immanent’ Trinity is the ‘economic’ Trinity.” He further elaborates, “In other words, the way God is revealed and experienced in history corresponds to the way in which God actually is.” McGrath, *Christian Theology*, 254-55. See also Karl Rahner, *The Trinity: Translated by Joseph Donceel* (London, UK: Herder and Herder, 1970), 22.

understanding of Him. The immanent approach was about the internal nature of the God—His underlying reality, being, and substance.

Immanent Trinity

Immanent Trinity deals with the ontological makeup and internal distinctions within the three persons (hypostasis)—Father, Son and Holy Spirit—which comprise the Trinity.²³ The *Lexham Bible Dictionary* defines Immanent Trinity as, “Trinity as God actually exists internally and tri-personally.”²⁴ It involves the “mutual interpenetration” of the Trinity (perichoresis) that “refers to the manner in which the three persons of the Trinity relate to one another”²⁵ in an eternal and unbroken fellowship. In other words, “The internal works or actions of God . . . which the persons perform and exercise one toward another.”²⁶ The issue of hypostasis was applicable to both the Christological and Trinitarian deliberations, as the issues of the deity of both Christ and the Holy Spirit had to be recognized before Trinitarian theology could be fully developed.

One of the first major ecumenical debates on Christology began in Alexandria, Egypt in 318 AD and became known as the Arian controversy. It dealt with the question as to whether the substance/essence/being of Christ was “of the same” or “similar” to that of the Father. The chief question basically centered on “was Jesus God or wasn’t he?”

²³ The New Oxford Dictionary defines “hypostasis in terms of Trinitarian doctrine” as “each of the three persons of the Trinity, as contrasted with the unity of the Godhead.”

²⁴ Charles Meeks, “Trinity,” ed. John D. Barry and Lazarus Wentz, *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2012).

²⁵ McGrath, *Christian Theology*, 241. McGrath, in his glossary, defines perichoresis as, “A term relating to the doctrine of the Trinity. The basic notion is that all three persons of the Trinity mutually share in the life of the others, so that none is isolated or detached from the actions of the others.” See 469.

²⁶ William Greenough Thayer Shedd, *Dogmatic Theology*, ed. Alan W. Gomes, 3rd ed. (Phillipsburg, NJ: P & R Pub., 2003), 241.

What started as a diatribe between Alexander the Bishop of Alexandria (d. 326 or 328), and Arius (256-336) a popular local presbyter, quickly ignited throughout the Roman Empire. The controversy arose from the clash of ideas between two major schools of the patristic period—the Antiochene and Alexandrian schools.

The Antiochene School held to a gnostic concept that the spiritual and the physical (material/flesh) were two distinct realms that never interact or even co-exist with each other.²⁷ This ruled out possibility of God becoming incarnate (embodied in flesh) through the person of Jesus Christ. Thus, the Antiochene School emphasized the humanity of Christ but denied His divinity.²⁸ This diametrically opposed the teachings of the Alexandrian School that emphasized the divinity of Christ.²⁹ The Alexandrian school asserted that only God could ultimately redeem humankind versus a creature (the created) being able to bring redemption to creation. Thus, the divinity of Christ was an essential component of Alexandrian school's soteriological view.

Arius, the local presbyter in Alexandria who was possibly educated at the Antiochene School, in an attempt “to defend God’s radical oneness, . . . argued that the Son was created,”³⁰ and therefore, “was only of similar substance (*homoiousios*) with the Father.”³¹ Thus, Arius denied the deity of Christ. Conversely, Alexander, and later his protégé Athanasius (c. 296/8-373) adamantly asserted that in order for Jesus to be Savior

²⁷ Shedd, *Dogmatic Theology*, 205.

²⁸ McGrath, *Christian Theology*, 465.

²⁹ McGrath, *Christian Theology*, 465.

³⁰ M. Turner and G McFarlane, “Trinity,” ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 1211.

³¹ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1783.

he had to be truly God.³² Alexander and Athanasius both adhered to the Alexandrian School of thought, which followed Tertullian's formula that the Father and Son were of the same substance.

The Nicene Creed was developed in reaction to what was regarded as the Arian heresy, which denied the deity of Christ. The First Ecumenical Council was held at Nicaea in 325 AD and adopted the view that Jesus was "of the same substance" (*homoousios*) as God, rather than just being "of similar substance" (*homoiousios*), thus establishing the dogma of the deity of Christ. Adherents of the Antiochene position would later write their own profession of faith in 359 AD in what became known as the Sirmium (or Dated) Creed.³³ This was followed by the Second Ecumenical Council held at Constantinople in 381 AD, which reaffirmed the Nicene Creed, but added to it by further solidifying the divinity of the Holy Spirit. Gonzalez concludes, "It was this council that definitively proclaimed the doctrine of the Trinity."³⁴

The issue of the equality of third person of the Trinity was not definitively recognized until this Second Ecumenical Council at Constantinople. The Nicene Creed had focused mainly on Christology and contained only a brief statement about the Holy Spirit being co-equal to the Father and the Son. As so little was said about the Holy Spirit in the Nicene Creed, Charles Hodge asserts, "This is to be accounted for by the fact that the doctrine concerning the Son, and his relation to the Father, was then the absorbing

³² E. Michael Rusten and Sharon Rusten, *The Complete Book of When & Where: In the Bible and Throughout History* (Wheaton, IL: Tyndale House Publishers, Inc., 2005), 119.

³³ "Fourth Creed of Sirmium or 'The Dated Creed': sponsored by the History Department of Wisconsin Lutheran College and by Asia Lutheran Seminary, under the direction of Dr. Glen L. Thompson," Fourth Century Christianity, accessed October 1, 2013, <http://www.fourthcentury.com/index.php/fourth-creed-of-sirmium-or-the-dated-creed/>. Christ was subordinate to the Father in the Sirmium Creed.

³⁴ Gonzalez, *The Story of Christianity Volume I*, 217.

subject of controversy.”³⁵ Once the deity of Christ was settled, however, theologians and scholars were freed to focus their attention more on the person of the Holy Spirit at Constantinople.

Once the dogma concerning the deity of the three persons of the Trinity was developed, the issue of their hierarchy and equality would move to the forefront. This would become such a contested topic that it eventually became the catalyst for the schism between the Eastern and Western churches—the Eastern Orthodox Church (Russian and Greek) on one hand, while the Roman Catholic Church was on the other. The division occurred after the Western branch of the church added the “*filioque*” clause to the Nicene Creed at their Council in Toledo, Spain in 589 AD. This clause challenged the hierarchy of the Trinity’s immanence and basically was about the manner in which the Holy Spirit was related to the Son.³⁶

Eastern Christian Orthodoxy adhered to an ontological hierarchy of the Trinity, which held the Spirit proceeds only from the Father who alone was the supreme cause of all things. The Western Church, however, held the view that the Spirit proceeds from the Father and the Son and thereby established equality (of divinity) within the Trinity. Thus, the current dogma of most Western churches (Protestant and Catholic alike) is that the Persons of the Trinity are all “uncreated”, “co-existent” and “coequal.”

The Western approach was developed from Augustine of Hippo’s (354-430) treatise *On the Trinity*. McGrath points out, “The understanding of the procession of the

³⁵ Charles Hodge, *Systematic Theology, Volume 1* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 457.

³⁶ McGrath defines *filioque* as, “A Latin term, literally meaning ‘and from the Son’, found in western versions of the Nicene creed. On this view, the Holy Spirit originates and proceeds from both the Father and the Son, rather than (as in the Eastern church) from the Father alone.” McGrath, *Christian Theology*, 467.

Spirit from the Father and Son was developed and given its classic statement by Augustine.”³⁷ The Eastern view of the Trinity, which was influenced by the Cappadocian fathers, asserted a hierarchy in which the Father was the “source or fountainhead” and was “the ground of unity.”³⁸ The Father’s “being is imparted to the both the Son and the Spirit” albeit in different ways—the Father begets the Son, while He breathes life into the Spirit.³⁹ Thus, “the Father alone was the sole and supreme cause of all things, including the Son and the Spirit within the Trinity.”⁴⁰

The Athanasian Creed, which holds the name of Athanasius of Alexandria who was part of the Arian controversy, has been adhered to by most of the Western church since the sixth century. The Athanasian Creed states, “In this Trinity nothing is before or after, nothing greater or lesser, but all three persons are coeternal with themselves and coequal.”⁴¹ Consequently, the Western view of the Trinity held that no hierarchy exists among the Father, Son and Holy Spirit; rather total equality exists among them. The Eastern approach to the Trinity, however, is hierarchical—such that the Father’s role is the most significant and the other two Persons (Jesus and the Holy Spirit) emanate from Him.

³⁷ McGrath, *Christian Theology*, 248.

³⁸ McGrath, *Christian Theology*, 250.

³⁹ McGrath, *Christian Theology*, 250. Refer also to (1) Figure 10.2 The eastern approach to the Trinity, and (2) Figure 10.3 The western approach to the Trinity. McGrath, *Christian Theology*, 247.

⁴⁰ McGrath, *Christian Theology*, 247.

⁴¹ William Greenough Thayer Shedd, *Dogmatic Theology*, ed. Alan W. Gomes, 3rd ed. (Phillipsburg, NJ: P & R Pub., 2003), 242.

Moltmann, in his book *Trinity and the Kingdom of God* (1980), developed the social doctrine of the Trinity.⁴² His social doctrine adhered to Augustine's view that the unity of the Persons of the Trinity was the *bond of love* between them, and that no hierarchy existed. According to McGrath, "For Moltmann, the Christian concept of the Trinity provided "the exemplar of true human community, first in the church and also in society."⁴³ The three Persons of the Trinity share inseparable equality and are united in their actions in divine unity.⁴⁴ "Moltmann emphasizes that there is no fixed order in the Trinity."⁴⁵ It stands to reason, therefore, that a hierarchy should not exist even among humankind in society.

The practical theological importance for the inmates to understand, both about the ontology and perichoresis of the Trinity, is that they are created in the image of the Trinity. This is vital to the understanding of their core identity, especially their new identity in Christ. The Western Trinitarian view holds that God is in a perfectly loving, harmonious, and unbroken relationship within and desires the same relationship with humankind. The perichoresis of the Trinity is a model for the kind of relationships humanity has been created to experience. Since all members of the Trinity are equal, it logically follows that all humankind are created equal.

⁴² McGrath, *Christian Theology*, 258.

⁴³ McGrath, *Christian Theology*, 258.

⁴⁴ The Eleventh Council of Toledo in 675 states, "We believe that the Holy Spirit, the third person in the Trinity, is God, one and equal with God the Father and God the Son, of one substance and of one nature; not, however, begotten or created, but proceeding from both, and that He is the Spirit of both." McGrath, *Christian Theology*, 249.

⁴⁵ McGrath, *Christian Theology*, 258.

Economic Trinity

Economic Trinity involves God's external interactions with His creation especially how He has historically self-disclosed Himself to human beings. Dallas Willard uses the terminology "the divine conspiracy." He asserts this is "God's plan to intervene in human history, overcoming evil with good, and creating 'an all-inclusive community of loving persons, with Himself included in that community as its prime sustainer and most glorious inhabitant.'"⁴⁶

Economic Trinity has significance for this project in to how the Persons of the Trinity are involved in all aspects of the inmate's salvation (healing, deliverance, and restoration). This fundamental principle can be traced back to one of the early Church Fathers in the second century—Irenaeus (130-202). McGrath notes, "For Irenaeus, the whole process of salvation, from its beginning to its end, bore witness to the action of Father, Son, and Holy Spirit."⁴⁷ It is the Father who initiates the action of salvation, the Son who redeems and the Holy Spirit who sanctifies, yet all are involved in process of salvation, redemption and sanctification.

All the Persons of the Trinity are involved in the process of God revealing Himself to the inmates. For instance the Father is revealed to humankind in the Son, but it

⁴⁶ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, rev. ed. (San Francisco, CA: Harper & Row, 1988), 189, quoted in Elane O'Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, September 2013), under "Kindle Location 757", Kindle. Willard states, "What is the 'Divine Conspiracy'? God's intent to reclaim the universe, one transformed heart at a time." Gary Moon and David Benner, eds., *Renovation of the Heart: A Video Resource for Groups* (Franklin Springs, GA: LifeSprings Resources, 2003), 6.

⁴⁷ McGrath, *Christian Theology*, 236. The human part of salvation involves repenting and then receiving the new heart and spirit God gives to those who are born of His Spirit. Humankind's part is stated in Ez 18:31-32, "Rid yourselves of all the offenses you have committed, and get a new heart and spirit. [. . .] Repent and live!" God's part is stated in Ez 11:19 "I will given them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh;" and in Ez 36:26-27, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh."

takes the Spirit to unveil this revelation. Therefore, it is God who has to disclose Himself first, before an inmate can have any revelation of who He is. Barth proposed an “Analogy of Faith” theory, which holds “that any correspondence between the created order and God is only established on the basis of the self-revelation of God.”⁴⁸ It takes supernatural revelation for humankind to understand and experience the Trinitarian God, as He is beyond human understanding. Sire cites Thomas Aquinas (1225-1274) who asserted, “We can know that God exists through general revelation, but we could never know that God is triune except for special revelation.” Sire further elaborates, “Special revelation is God’s disclosure of himself in extranatural ways.”⁴⁹

Therefore, the male inmates can attempt to understand God with their own naturalistic intellect, or they can look to God to supernaturally reveal who He is through personal experiential encounters and revelations from the Holy Spirit directly into their hearts. Most of a person’s filters of how they see God were formed by early childhood experiences with their parents. A large percentage of these early pictures and experiences are projected onto God, so they must be overridden by special revelation and experiences with God Himself.

Special revelation from God can be communicated through scriptures, dreams, and transcendental experiential encounters. Only God can truly reveal who He is to an

⁴⁸ McGrath, *Christian Theology*, 465.

⁴⁹ James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove, IL: IVP Academic, 2009), 37. Sire, also states, “God wants us to know him, and he takes the initiative in this transfer of knowledge. In theological terms, this initiative is called revelation. God reveals, or discloses, himself to us in two basic ways: by general revelation and by special revelation. In general revelation God speaks through the created order or the universe. [. . .] Special revelation is God’s disclosure of himself in extranatural ways.” Sire, *The Universe Next Door*, 37.

inmate's heart,⁵⁰ as well as reveal to the inmates their own true identity. The inmate's capacity to hear, see, experience or comprehend on a spiritual level is predicated upon the empowerment and equipping of the Spirit.⁵¹ This is because man is in spiritual darkness until he is born again of the Spirit (Jn 1:5, 3:3-7; Acts 26:18; Eph 5:8; 1 Jn 2:8-11). Jesus also provided divine light for the inmates, so they would no longer remain in spiritual darkness. Jesus stated that He was the light of the world (Jn 8:12).

One must be born into God's Kingdom to essentially be able to know Him. People cannot earn their way into God's Kingdom; they must be born into it. This spiritual rebirth (born of God's Spirit) is necessary to comprehend the things of the Triune God. So the question arises, what essentially does it mean to be born again? What did it mean when Jesus told Nicodemus, a leader of the Pharisees, that he had to be "born again" to see the kingdom of God in John 3:3-21? It means to be given a new heart and spirit as promised in Ezekiel 36:26, and it entails becoming a new creation (2 Cor 4:17). James I. Packer asserts this new birth is "the concept of God renovating the heart, the core of the person's being."⁵² It is this new heart and spirit that allows one to interact and have an intimate relationship with the Triune God.

⁵⁰ McGrath points out, "For Barth, this implies that humanity is passive in the process of reception; the process of revelation is, from its beginning to its end, subject to the sovereignty of God as Lord. For revelation to be revelation, God must be capable of effecting self-revelation to sinful humanity, despite their sinfulness." McGrath, *Christian Theology*, 253.

⁵¹ Ruthven states, ". . . Luke emphasizes the role of God's voice as the center of Jesus' existence as the Son of God (our role model for our existence as children of God)." Ruthven, *What's Wrong with Protestant Theology*, 126.

⁵² J.I. Packer, *Concise Theology* (Wheaton, IL: Tyndale House Publishers, Inc., 1993), 157, quoted in Thomas A. Tarrants, III, "True Conversion", *Knowing and Doing C.S. Lewis Institute* (Spring 2014): 20. Willard also refers to the heart as the core. Willard asserts defines the heart as "the [spiritual] center or core to which every other component of the self owes its proper functioning." Willard, *Renovation of the Heart*, 29.

Person of the Father

Father is a designation applied to God throughout Scripture. In the Old Testament the term Father was used to indicate the collective relationship God had with his covenant-people, Israel (Ex 4:22, Dt 32:6). In the New Testament, however, Jesus caused a paradigm shift occurs from a collective relationship to a more personal one by how He personally referred and related to God as *Abba*. “Father [or *Abba* in Aramaic] was a favorite term that Jesus used for God.”⁵³

Jesus was the first to refer to God as *Abba* in the New Testament (Mk 14:36). *Abba* was never a name used for God in the Old Testament. Therefore, when Jesus referred to God as *Abba* Father, it was scandalous to the Jews of His day. Addressing God on such a personal level was especially irreverent to the Jewish leadership for whom God’s name was deemed too holy to even pronounce. The *Complete Jewish Bible* states, “Already by Yeshua’s time, no one ever spoke God’s name except the *cohen hagadol* (high priest) when he entered the Especially Holy Place in the temple to make atonement for the sins of Israel on Yom Kippur.”⁵⁴ Therefore when Jesus referred to God as *Abba*, He was revealing a new way of relating to God on a personal level. Even God’s presence in the human form of Christ was a demonstration of His desire for personal intimacy with humankind.

⁵³ Jeremiah Unterman, “Father,” ed. Mark Allan Powell, *The HarperCollins Bible Dictionary (Revised and Updated)* (New York: HarperCollins, 2011), 285.

⁵⁴ David H. Stern, trans., *Complete Jewish Bible: An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament)* (Clarksville, MD: Jewish New Testament Publications, 1998), xxxiii.

The personal nature of God has been debated throughout the centuries. It is a question of, “Is God personally interactive or distantly removed in relation to humankind?” The concept of an impersonal God in Christianity can be traced back to early classical Hellenistic influences; a view that was further entrenched during the Enlightenment period of 1700 to 1900. McGrath notes, “The impersonal concepts of God [are] associated with the classical Greek philosopher Aristotle and the seventh-century philosopher Baruch Spinoza (1632-77).”⁵⁵ He further elaborates, “Spinoza did not permit the two-way relationship implied by a personal God who loves, and is loved by, individual human beings.”⁵⁶ God was too abstract and impersonal for Spinoza. Plato also taught that the God was perfect and impassible and therefore was incapable of having a relationship with anything imperfect such as humankind.

The Person of the Father in the Trinity is still viewed by some adherents in modern day Pentecostal and Charismatic Christian circles as impersonal, remote and removed—far off in heaven somewhere; whereas Jesus and the Holy Spirit are seen as personable and relationally connected with believers here on earth in the present.⁵⁷ As mentioned, this is often the result of projections from relationships with earthly parents—especially fathers. McGrath asserts the “overtones of the phrase ‘an impersonal God’ . . . conveys . . . a God who is distant or aloof, who deals with humanity [if God deals with us

⁵⁵ McGrath, *Christian Theology*, 201.

⁵⁶ McGrath, *Christian Theology*, 201.

⁵⁷ It is interesting to note a general survey cited by Timothy Jennings: “In 2006 Baylor University took a national survey to evaluate how people viewed God. They found that only 23 percent of people viewed him as benevolent or loving, while 32 percent saw the Almighty as authoritarian, 16 percent as critical and 24 percent as distant. Five percent claimed to be atheist.” “Losing My Religion? No, Says Baylor Religion Survey,” Baylor University Media Communications, September 11, 2006, www.baylor.edu/mediacommunications/news.php?action=story&story=41678. Timothy R. Jennings, *The God-Shaped Brain: How Changing Your View of God Transforms Your Life* (Downers Grove, IL: InterVarsity Press, 2013), 27.

at all] in general terms which take no account of human individuality.”⁵⁸ The Bible, however, reveals that all the Persons of the Trinity, (including the Father), dwell within believers. Regarding the Father dwelling with humankind, Jesus asserts in John 14:23 that He and His Father would make their “abode” in those who loved Him.⁵⁹

Father God is personal and loving and takes the initiative to restore the relationship He had with humankind that was lost in the Fall. In the Old Testament, for instance, Hosea portrays God as personal and desiring relationship with His people. Hosea writes about God desiring and delighting in His people having *knowledge of* and *acquaintance with* Him. Hosea 6:6 states, “For I desire and delight in dutiful and steadfast love and goodness, not sacrifice, and the knowledge of and acquaintance with God more than burnt offerings” (Amplified).

In the New Testament, Luke illustrates the Father’s heart that longs for His children to be with Him in the Prodigal Son story (Lk 15:11-32). God desires a heart-to-Heart, loving, intimate relationship with His children. Peter Kreeft aptly states, “God is love. God is a lover, not a manager, businessman, accountant, owner, or puppet-master. What He wants from us first of all is not a technically correct performance but our

⁵⁸ McGrath, *Christian Theology*, 200.

⁵⁹ John 14:23 states, “Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him’ (NASB). Earlier, in John 14:20, Jesus speaking to His disciples states, ‘In that day you will know that I am in My Father, and you in Me, and I in you.’ Brad Jersak states, “ ‘that day’ refers to the Day of Pentecost when Christ gave the Spirit to the Church and when Christ could come and, by the Spirit, make his home in every heart that loves him.” Brad Jersak, *Can You Hear Me? Tuning in to the God Who Speaks* (Abbotsford, BC: Fresh Wind Press, 1/05/2012), under “Kindle Locations 2543-2545,” Kindle.

heart.”⁶⁰ This is because we live from our hearts. Consequently, Jesus did not come to change behaviors; He came to change hearts that ultimately cause behaviors.

The Apostle John also portrays the love of Father God in His willingness to sacrifice His Son to save humankind—to be in relationship with people, but also to be their Father. John states,

... let us love one another; because love is from God; and everyone who loves has God as his Father and knows God. Those who do not love, do not know God; because God is love. Here is how God showed his love among us: God sent his only Son into the world, so that through him we might have life. Here is what love is: not that we have loved God, but that he loved us and sent his Son to be the *kapparah* [atonement] for our sins” (1 Jn 4:7-10 CJB.)⁶¹

Therefore, Jesus came to restore humanity’s ability to have a personal relationship with God. Having an intimate relationship with Father God was a distinct feature of Jesus’ teachings and what He modeled. Whereas in most of the Old Testament God was approached via rituals and mediators (Moses, High Priests and Prophets), Jesus initiated a whole new way of relating directly to God on an individual and intimate level as *Abba*.⁶²

⁶⁰ Peter Kreeft, *The God Who Loves You: “Loving Divine, All Loves Excelling”* (San Francisco, CA: Ignatius Press, 2004), 23.

⁶¹ The “Pronouncing Explanatory Glossary” in the *Complete Jewish Bible* cites *kapparah* as: “atonement, expiation, propitiation; more loosely: forgiveness, pardon.” *Complete Jewish Bible*, 1576. Refer also to John 3:16.

⁶² In the Jewish Temple was the Holy of Holies which represented God’s earthly abode. The Holy of Holies was not separated from the Holy Place in the tabernacle by a wall but rather a thick veil, because it was never designed to be permanent. It was a thick veil that separated the Israelites from God. The Ark of the Covenant was in the Holy of Holies, which contained the mercy seat. This area was not accessible to anyone except the High Priest who entered once a year during the Day of Atonement (Heb 9:7) to offer the blood to atone for the past sins of Israel. During Jesus’ crucifixion on the Cross, the veil of the temple was torn in two (Luke 23:45); it was torn from top to bottom (Mt 27:51). M.S. Mills states, “Tearing the veil thus demonstrated to all that access to God is now open to all men and that priests are no longer needed to intercede for God’s mercy. With Jesus Christ’s death, all mankind enjoys direct access to God—a new era had commenced. With the splitting of the veil, God’s heart is fully revealed to man; it is a heart of love (Heb 10:19–20).” M.S. Mills, *The Life of Christ: A Study Guide to the Gospel Record, Mt 27:51-Lk 23:45* (Dallas, TX: 3E Ministries, 1999).

The Apostle Paul highlights this theme and invites God's children to do the same as outlined in Romans 8:15 and Galatians 4:6.⁶³

The spiritual father of humankind is either God or the devil. In reference to the former, Norman Geisler states, "God is not only 'our heavenly Father' (Mt 6:32) but the 'Father of our spirits' (Heb 12:9)."⁶⁴ If one's spiritual Father is God, then he or she can directly hear God (Jn 8:47) with his or her own spirit and can gain wisdom, revelation and truth. Conversely, if one's spiritual father is the devil, he or she can only hear the devil that is the father of lies (Jn 8:44). Christ explicitly stated to the Pharisees in John 8 that their father was the devil, therefore they "were not able to hear" what He had to say (Jn 8:43-44).

Jesus heard the voice of His Father, for instance at His baptism (Lk 3:22), at His transfiguration (Lk 9:35), and while preaching (Jn 12:28). He also claimed to say only what He heard the Father tell Him to say (Jn 12:49, 17:8). Individuals, who are filled with the Spirit, can also hear God's voice. Brad Jersak asserts, "Because God is Spirit, and God's Spirit always speaks truth, and God's children have the Spirit within them, whether you hear the Father from above or the Spirit from within, he is the ultimate source of all truth."⁶⁵

Father God gives his children the Spirit of wisdom and revelation, so that they can know and experience Him first-hand (Eph 1:17). Ruthven asserts, "experience

⁶³ Father God sent the Spirit of His Son into the hearts of believers. Galatians 4:6 states, "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out *Abba*, Father." It is important to note that the Spirit, like Jesus, also calls God *Abba*, Father denoting a personal relationship.

⁶⁴ Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 730.

⁶⁵ Jersak, *Can You Hear Me*, under "Kindle Locations 2986-2988."

(directly hearing the voice of God) is probably the biggest fact that Scripture emphasizes.”⁶⁶ He goes on to point out, “revelation begins with listening, as Paul said: ‘Faith comes by hearing, and hearing through the word of Christ’ (Rom 10:17 NASB).”⁶⁷ This implies that a believer must be able to hear the word of the Lord Jesus Christ.

Person of Jesus Christ—God With Us

Christianity embodies God coming to be with humankind through the incarnational reality of Jesus Christ, whose name means Immanuel or God *with* us (Mt 1:23; Jn 1:14). God desires and initiates a personal, interactive and intimate relationship with the inmates. This desire to interact with humankind differentiates Christianity from other world religions, because God (Christ) became incarnate to live, to dwell amongst, and to have relationship with humankind.⁶⁸ Thomas Tarrants asserts, “God takes the initiative to draw people by His Spirit and through His Word to believe the good news of Jesus, to trust in Him as God’s Son and Messiah, and to experience true conversion and spiritual rebirth.”⁶⁹ Christianity is about God coming to humankind versus attempts to get to Him through human effort. Jesus came into this world to restore the relationship between God and humankind and to reveal a new paradigm of how God’s people are to relate to the Father, as sons and daughters versus as servants or slaves (Jn 15:15).

⁶⁶ Ruthven, *What’s Wrong with Protestant Theology*, 102.

⁶⁷ Ruthven, *What’s Wrong with Protestant Theology*, 106.

⁶⁸ It is noteworthy that during Jesus day those who believed they were righteous through their actions of keeping the law rejected Him; however, those who were knew they were sinners (e.g. prostitutes and tax collectors) embraced Him. Hence the saying, “bad people” want to be with Christ while “good people” wanted to kill Him.

⁶⁹ Tarrants, “True Conversion”, *Knowing and Doing C.S. Lewis Institute: A Teaching Quarterly for Discipleship of Heart and Mind* (Spring 2014), 21.

Jesus modeled a new paradigm of what the Father-son/daughter (Divine-human) relationship should be like. Christ did not come from heaven to earth to judge or condemn people for being in sin and spiritual darkness (Jn 3:17; 12:47); rather, He came to be *with* people, to save them, and to provide them *the way* out of the darkness of this world.⁷⁰ Humans are born into this world spiritually deaf, dumb and blind as a result of the Fall of Adam and Eve in the Garden of Eden. The god of this world, Satan, blinds the minds of the unbelieving (2 Cor 4:3-4).

Consequently, Jesus is the light who has come into the darkness of this world to provide and illuminate the way back to the Father's heart (Jn 12:46, 14:26). Jesus states in John 14:6, "I am the way and the truth and the life. No one comes to the Father except through me." What is He the way too? It can be contended that Jesus is way to the Father's heart. Leif Hetland asserts, "The most important thing Jesus modeled for us is the mindset of a true spiritual son."⁷¹ The Father-Son relationship Jesus had with Father God illustrates the kind of relationship believers today are to have with the Father.

Christ was (and is) the revelation of the fullness of Father God's heart towards humankind. C.S. Lewis in *Mere Christianity* asserted, "He [Jesus] is the self-expression of the Father—what the Father has to say."⁷² He came to reveal the heart of Father God. Jesus stated to his disciple Phillip, "Anyone who has seen me has seen the Father" (Jn

⁷⁰ Skye Jethani in his book, *With*, lists five ways human beings have of relating to God: Life Under God, Life Over God, Life From God, Life For God, and Life With God. His argument is that the "Life With God" posture is the only one of the five postures that will ultimately work in giving meaning and fulfillment in life. Jethani states, "The LIFE WITH GOD posture is predicated on the view that relationship is at the core of the cosmos: God the Father *with* God the Son *with* God the Holy Spirit."⁷⁰ Skye Jethani, *With: Reimagining the Way You Relate to God* (Nashville, TN: Thomas Nelson, 2011), 101.

⁷¹ Leif Hetland, *Baptism of Love (Sonship Series)*. (Peachtree City, GA: Global Mission Awareness, 9/19/2013), under "Kindle Locations 952-953," Kindle.

⁷² Lewis, *The Complete C.S. Lewis Signature Classics*, 142.

14:9). So whatever was on Jesus' heart was on the Father's heart; and whatever Jesus did is what He saw His Father doing (Jn 5:19; 8:28). For instance, when Jesus took the lowest job of a household servant and washed the feet of his disciples, it is because He had apparently seen His Father do this (Jn 13:5).⁷³ This gives a whole new way of looking at a loving Father God.

Jesus modeled that humans can face the temptations of the devil when they are secure in Father God's love for them. Hence, the devil began Jesus' temptation in the wilderness by testing how secure He was in the Father's love. The devil cunningly does this by asking the question, "If you are the Son of God?" (Mt 4:3,6; Lk 4:3,9). Note that the devil leaves off the word "beloved" that the Father had just spoken over Jesus at His baptism as recorded in Luke 3:22. This was designed to tempt Jesus to doubt His sonship and whether or not He was really loved by the Father, a temptation the devil is still using on God's children today.

Jesus was secure in the Father's love for Him, which empowered His ministry and helped Him overcome the temptations of the devil. During His baptism Jesus heard the Father speak, "You are My beloved Son, in You I am well-pleased" (Lk 3:21-22 NASB). Hetland asserts Jesus was baptized into the Father's love at this time. He was also baptized in the Holy Spirit, which descended upon Him to equip and fill Him with power. Thus, the gospel of Luke records that after His baptism, Jesus, who was full of the Spirit, was then led around by the Spirit into and in the wilderness while being tempted by the devil (Lk 4:1-2).

⁷³ John 5:19-20 "Therefore Jesus answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel'" (NASB).

The devil still tries to deceive God's children into doubting they are loved to weaken them to his temptations. Nehemiah 8:10 points out, "the joy of the LORD is your strength." Knowing the love and delight the Father has for an individual brings empowerment and strength to live a godly life. The opposite also holds true: if the devil can deceive God's children into believing that God is disappointed, is angry, or does not love them, then they will not have the strength to live a godly life or stand up to temptations.

Jesus, who was fully human, in order to have the inner strength to overcome the devil's temptations had to be filled with the Spirit and he had to know the Father was *well pleased* with Him (Lk 3:22). Christ's victory over temptation is instructive for His believers, as it establishes two essential principles: the Father's affirmation must precede performance, and the Father's love and joy strengthens His children to live an abundant, godly lives and to be victorious over temptation.⁷⁴ Affirmation must precede performance, so that one can operate *from love* not *for love*, *from victory* not *for victory*.⁷⁵

God is never opposed to humankind's efforts, but He is opposed to humans trying to earn His love, earn righteousness, earn His favor, etc. . . . as His children already have (in prodigal abundance) His love, righteousness, and favor.⁷⁶ In light of this, Hetland

⁷⁴ Rickabaugh states, "We are to know the Father as Jesus did, in a loving relationship of profound interaction and encounter where we learn to trust him in the deepest sense possible. Consequently, Jesus used the trust of little children as our example (Mark 10:13-16; Matt. 19:13-15; Luke 18:15-17)." Rickabaugh, "Eternal Life as Knowledge of God," 216.

⁷⁵ It is important for believers to know they are loved first before they minister to others, so they will operate from love (from God) rather than for love (for God)—as God is love (1 John 4:8).

⁷⁶ Willard stated, "In Scripture grace is God's action in your life to accomplish what you cannot accomplish on your own. It is the action of unmerited favor. To grow in grace means to grow in the amount of 'God action' in your life." Moon, *Renovation of the Heart: A Video Resource for Groups*, 89. God's children have the option of performing and resting on their own actions or on God's actions. Willard makes an important distinction between "effort" and "earning" in relation to a believer's performance. Willard

makes an interesting observation, “Jesus was without sin because He was never driven to perform in order to seek His Father’s approval.”⁷⁷ Father God wants the hearts of His children to be at rest and secure in His love. Rest is one of the greatest weapons of warfare, as Jesus so aptly displayed in His wilderness temptations.

Jesus came from heaven to ratify the New Covenant and to declare and proclaim the Kingdom of His Father into this world. Jesus earthly life and ministry serve as a prototype for the new covenant believer who is indwelt by the Spirit with power and authority, as well as the ability to be in a personal, intimate relationship with the Father. Ruthven points out that the New Covenant of the Spirit, as promised in Isaiah 59:21, involves the ability to hear and obey the voice of God.⁷⁸ As Jesus lives within a believer through the Spirit, Ruthven states, “He [Jesus] even becomes the New Covenant by His presence in our lives,”⁷⁹ thus enabling believers to personally hear and receive direct revelation in their hearts from God.

Jesus’ life illustrates what living in kingdom of God looks like here on earth. He modeled what a human being, who is born from above of the Spirit (Jn 1:13; 3:5), and who is in right relationship with the Father, can do through the empowerment of the

states, “Grace is not opposed to effort, it is opposed to earning. Earning is an attitude. Effort is an action.” Dallas Willard, *The Great Omission: Reclaiming Jesus's Essential Teachings On Discipleship* (San Francisco, Calif.: HarperSanFrancisco, 2006), 61, quoted in Elane O'Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, September 2103), 122, Kindle. Later Willard restates, “Grace is opposed to earning, not to effort. In fact, nothing inspires and enhances effort like the experience of grace.” O'Rourke, 258.

⁷⁷ Hetland, *Baptism of Love*, “Kindle Locations 878-879.”

⁷⁸ Ruthven “Biblical—Theological Foundations Class Notes for DMin Cohorts 2013” (lecture, United Theological Seminary, Dayton, OH, February 3, 2013).

⁷⁹ Ruthven, *What's Wrong with Protestant Theology*, 3.

Spirit.⁸⁰ Jesus demonstrated that it is possible for God's children to see what the Father is doing to hear what He is saying and then act upon it through the empowerment of the Spirit. His earthly life was a declaration and demonstration of complete dependency on the Father and the Spirit (Jn 12:49-50). God's children can prophesy, heal and perform miracles just as Jesus did in Matthew 11:5. In fact, they are empowered to do even greater things than Jesus did, because Jesus asked the Father to send the Holy Spirit to be the believers' Helper (Jn 14:12, 16).

Throughout the ages attempts have been made to relegate Jesus to simply a gifted moral teacher or moral exemplar. Relegating Jesus to a moral instructor or to a "perfect creature" diminishes what He came to earth to accomplish. Jesus did not come to earth to simply model moral behavior or promulgate moral teachings; He came to model what a man, who is in an unbroken unity of love with the Father and is filled with Spirit, can do. His teachings and accomplishments flowed from His on-going relationship with Father God and revelations from the Holy Spirit. The accomplishments and the life He lived while here on earth were not because He was born perfect; they were a result of His being in right relationship with the Father and through the empowered by the Holy Spirit. So if God's children want to do what Jesus did, it necessitates going to the Father like Jesus did—to hear the Father's voice to receive affirmation and instruction, as well as to be filled and empowered by the Holy Spirit.

⁸⁰ The following is an excerpt from Bill Johnson explaining that because of Jesus' humanity what He did on earth (as a man) is attainable for believers today. Johnson articulates, "Jesus couldn't heal the sick. Neither could He deliver the tormented from demons or raise the dead. . . . Jesus said of Himself, 'The Son can do nothing.' [John 5:19] [...] While He is 100% God, He chose to live with the same limitations that man would face once he was redeemed. [...] He performed miracles, wonders, and signs, as a man in right relationship to God—not as God. If He performed miracles because He was God, then they would be unattainable for us. But if he did them as a man, I am responsible to pursue His lifestyle." – Bill Johnson, *When Heaven Invades Earth: A Practical Guide to a Life of Miracles* (Shippensburg, PA: Treasure House, 2003), 29.

People who view Jesus as a moral exemplar often attempt to do what He did and say what He said purely on a natural level—negating the spiritual component of His teachings and actions, which were empowered by the Holy Spirit and His Father’s delight. Arius, who was mentioned earlier, for example, thought Jesus was the “perfect creature.”⁸¹ He believed Father God created Jesus; thus negating Jesus’ divinity or equality with the Father. This tenet set the stage for Jesus to only be seen as a moral ideal or a model of strict obedience—a stance the Antiochene School ascribed and placed importance.⁸²

Adherents of the Enlightenment period from 1700-1900 would also adopt this same anti-Trinitarian stance held by Arius (an adherent to the Antiochene school of thought). Thomas Jefferson, for instance, did not believe in the divinity of Christ. Jefferson believed in the moral teachings of Christ, but disavowed all references to the supernatural. He even personally modified a Bible, cutting out all references to miracles and the angelic. Jefferson and others during the Age of Reason were disciples of the doctrines of Christ, but were not disciples of the Person of Christ. Knowledge about Jesus’ life and teachings were given preeminence over knowing Jesus personally and intimately.

⁸¹ McGrath, *Christian Theology*, 274-75.

⁸² The Antiochene School held the view God was immutable and therefore could not be affected or moved by feelings. So, the Son in the Fourth Creed of Sirmium (aka Dated Creed) is just crucified without “suffering” as stated in the Nicene Creed. McGrath, *Christian Theology*, 275.

*Person of the Holy Spirit—Pneumatological Realism*⁸³

The Spirit filled Jesus and came upon Him to equip and empower His earthly ministry, so He could say and do that which He heard and saw the Father saying and doing. Ruthven points out, “The New Testament shows that the Spirit is active in the essential mission of Jesus' earthly ministry, which was, and is, to inaugurate the kingdom of God ‘in power;’”⁸⁴ the power to withstand the temptations of the devil, to live a godly life, to heal the sick, to raise the dead, to cleanse the lepers, and to cast out demons (Mt 10:8). Willard says the Spirit is “unbodily personal power.”⁸⁵ This same Spirit that equipped Jesus is available to supply believers with the personal power to live godly, self-controlled lives, as well as to perform signs and wonders that accompany the kingdom of heaven. It should be noted, for instance, that self-control is not work of the flesh; self-control is a fruit of the Spirit (Gal 5:22).

Ruthven points out that “Jesus' miracles are not wonders proving the Gospel of the kingdom, but are in and of themselves, the Gospel—the characteristic way in which the kingdom functions, both as present and yet future.”⁸⁶ Scripture reveals that the kingdom of God is righteousness, peace and joy in the Holy Spirit (Rom 14:17). Once

⁸³ Rickabaugh uses the term “pneumatological realism” in his article. Rickabaugh, “Eternal Life as Knowledge of God,” 219.

⁸⁴ Ruthven wrote the chapter, “Back to the Future for Pentecostal/Charismatic Evangelicals in North America and World Wide: Radicalizing Evangelical Theology and Practice” for the book, *The Futures of Evangelicalism: Issues and Prospects*. Craig G. Bartholomew, Robin A. Parry, and Andrew West, *The Futures of Evangelicalism: Issues and Prospects* (Grand Rapids, MI: Kregel, 2004, 2003), 315.

⁸⁵ Willard, *Renovation of the Heart*, 34. Willard states, “There is, then, a spirit in man—a spirit that is his spirit. It is this that is the *human* spirit. [. . .] He [God] is, in his fundamental and overall nature, *unbodily, personal power*. Human beings have only some small element of spirit—unbodily, personal power—right at the center of who they are and who they become.” Willard, *Renovation of the Heart*, 34. “‘Spirit’ refers to its fundamental nature as distinct and independent from physical reality.” Willard, *Renovation of the Heart*, 29.

⁸⁶ Ruthven, *The Futures of Evangelicalism: Issues and Prospects*, 315.

individuals are born “of the Spirit” into the kingdom of God and are forgiven of their sins, then the Holy Spirit convicts them of several things: their righteousness in Christ, the joy and delight the Father has in them, and the peace which Christ left to His followers when He went to be with the Father (Jn 14:27). It is important to note that the kingdom of God is within believers and therefore can only be lived from their spirits and hearts, as internal reality becomes external reality.

Unfortunately, the Spirit has been consigned to a lesser position within the Trinity throughout a lot of Church history. It is the Holy Spirit who facilitates relationship. Augustine of Hippo believed the Holy Spirit was the bond of love between the Father and Son, God and believers, and between believers themselves. The western church, for the most part, has primarily chosen rationalism over relationship—the mind over the s(S)pirit. However, the Charismatic and Pentecostal movements since the 1900s have sought to highlight the role the Holy Spirit and to recover a more heart-to-Heart experiential form of spirituality that is relational. According Margaret Poloma, “The experience has an ineffable quality that is felt through the heart, and more a source of transformation than information.”⁸⁷ The Spirit has the ability to impart revelation directly to the believers’ heart as well as the right side of the brain, which is what facilitates the transformation.

The Holy Spirit was promised by God as a part of His New Covenant in Isaiah 59:21. Ruthven asserts Isaiah 59:21 and Jeremiah 31:31-34 are two New Covenant “passages that identify the goal and purpose of the entire Bible.”⁸⁸ The New Covenant is essentially the promise of God Himself to humankind. It is the promise of His Spirit to

⁸⁷ Lee, *Social Filters of Godly Love*, 16.

⁸⁸ Ruthven, *What's Wrong with Protestant Theology*, 40.

enable humans to communicate with and to know Him. John Calvin and John Owen in their *Commentaries On the Prophet Jeremiah and the Lamentations* state in the words of Jeremiah, the people are promised “*a new heart [Jer 24:7, 31:33, 32:36] and a new way [Jer 32:39-40].*”⁸⁹ Ruthven states, “The New Covenant itself is the Holy Spirit which enables us to communicate directly with God.”⁹⁰ The Holy Spirit also plays a pivotal role in making God known, initially and on-going, to human beings. Humans are completely dependent upon God to reveal Himself.⁹¹

The Holy Spirit not only empowers individuals but also the collective body of Christ—the church. Jason Vickers states, “The church is above all a charismatic community whose life depends entirely on the presence and power of the Holy Spirit.”⁹² He further elaborates, “The Holy Spirit works in and through the church to incorporate us [believers] into the Trinitarian life of God.”⁹³ The verse John 17:11 is about believers becoming united with the Trinity. It states, “I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one.”

⁸⁹ John Calvin and John Owen, *Commentaries On the Prophet Jeremiah and the Lamentations* (Bellingham, WA: Logos Bible Software, 2010), 4:211.

⁹⁰ Calvin, *Commentaries On the Prophet Jeremiah and the Lamentations*, 30.

⁹¹ Martin Bucer (1491-1551) argues that revelation cannot occur without the assistance of God’s Spirit. Bucer states, “Before we believe in God and are inspired by the Holy Spirit, we are unspiritual and for that reason we are completely unable to apprehend anything related to God. So all the wisdom and righteousness which we possess in the absence of the Holy Spirit are the darkness and shadow of death.” McGrath, *Christian Theology*, 231.

⁹² Jason E. Vickers, *Minding the Good Ground: a Theology for Church Renewal* (Waco, TX: Baylor University Press, 2011), 47.

⁹³ Vickers, *Minding the Good Ground*, 47.

Conclusion

The persons of the Trinity are co-equal and interact and work together in a harmonious and loving relationship. Relationships with God and other people are one of the most important aspects of life for human beings. The Trinity is fully relational and extends an invitation to God's children to be a part of the divine fellowship. One aspect of this invitation involves the New Covenant, which enables humankind to communicate with and to know God on a personal and intimate level. This covenant is essentially the promise of God Himself to be with humans. Thus the Father, Son and Holy Spirit indwell those who believe in Jesus Christ. This enables God to actively be involved in their daily lives.

The Cross of Christ is often looked to as fulcrum in Christianity where events are examined through the lenses of pre- and post-Cross. In light of studying the Trinity and Pneumatology, Pentecost should also be viewed as a major pivot point in Christianity. Events should also be viewed in light pre- and post-Pentecost. Before Pentecost the Holy Spirit would only come upon a person (a visitation), whereas after Pentecost believers received the power of the Spirit (Acts 1:8) Who also came to indwell them (a habitation).⁹⁴

Jesus came to model what God's children can do who are in right relationship with the Father and who are empowered by the Spirit. If believers want to do what Jesus did, then they will look to the Father and rely on the Holy Spirit just as He did. It is in the presence of the Father, Son and Holy Spirit as well as hearing and obeying God that one

⁹⁴ Some of Jesus' disciples were apparently filled with the Spirit in John 20:22 before Pentecost. However, in Acts 1:8, Jesus commanded His apostles not to leave Jerusalem but to wait to "receive power when the Holy Spirit has come upon you . . ."

is transformed from the inside out. The presence of the Trinity is the transformation zone for believers' hearts and spirits.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Dallas Willard's epistemology served as the theoretical foundation for this project. Willard explains in his book *Renovation of the Heart* that the spirit (or will or heart), the mind (thoughts and feelings), the body, social context, and the soul all make up the whole person. His model is based on Mark 12:29-31; part of which states, "AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH" (NASB). Willard notes that each of the above-mentioned aspects of the person has to be progressively healed and renovated, however, this paper will only focus on the transformation of the spirit/heart and the mind.

A major premise of this project is that bringing about lasting change in one's attitudes and behaviors requires a transformation of the heart (one's being). Eternal and enduring change occurs from the inside out rather than from the outside in. Part of this transformation involves a synchronization of the heart, which facilitates an emergence of the true self as well as an intimate relationship with God and others. Various secular and spiritual modalities and personality theories exist about how the real self emerges and is transformed. Several will be discussed in this section. Spirit (or Will or Heart)

The Chief Executive Officer of an individuals' core being is comprised of the human spirit, will and heart. Willard explains the spirit, will, and heart are all the same

but have different functions.¹ He asserts, “It is [this] part of the human person that connects to God, initiates action, and expresses character.”² In *Renovation of the Heart*, Willard points out that the “spirit” is unbodily personal power, the “will” is where choice dwells, and the “heart” is what humankind lives from and relates to God with.³

The human spirit is “unbodily, personal power” albeit, as Willard states, “human beings only have a small element of spirit . . . right at the center of who they are and who they become.”⁴ He further notes, “The heart, or will, simply is spirit in human beings. It is the human spirit, and the only thing in us that God will accept as the basis of our relationship to Him. It is the spiritual plane of our natural existence, the place of truth before God, from where alone our whole lives become eternal.”⁵ “If the spirit/will/heart goes wrong, is damaged, or is poorly formed, the whole self will go wrong. Hence, re-forming the spirit is essential to restoration of the human person.”⁶ This is why Willard asserts; “It is above all, this spirit (or will) that must be reached, cared for, and transformed in spiritual formation.”⁷

¹ Willard states, “heart”, “spirit,” and “will” are words that refer to one and the same thing, the same fundamental component of the person. Dallas Willard, *Renovation of the Heart: Putting On the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 29.

² Elane O'Rourke, *A Dallas Willard Dictionary* (United States: Soul Training Publications, September 2013), 247, Kindle.

³ Willard states in *The Divine Conspiracy*, “. . . that spirit is unbodily personal power. It is primarily a substance, and it is above all God, who is both spirit and substance.” Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), 81. Willard also asserts, “The heart, or will, simply is spirit in human beings. It is the human spirit, and the only thing in us that God will accept as the basis of our relationship with him.” Willard, *The Divine Conspiracy*, 81.

⁴ Willard, *Renovation of the Heart*, 34.

⁵ Willard, *The Divine Conspiracy*, 47.

⁶ O'Rourke, *A Dallas Willard Dictionary*, 247.

⁷ Willard, *Renovation of the Heart*, 34.

The will is where choice resides and is the creative aspect of the person that has the capacity to originate things for good or evil.⁸ Humans are not God, but are like God in the respect they have the capacity to create and the will to choose. One primary function of the will is to choose to trust—to trust others and God. The will also has the capacity to choose life or death. Hence, it is basically the human will that chooses Jesus—who is life (Jn 14:6).

As the will is where choice resides, self-will brings about the ruin of the soul and is the source of people's brokenness. Leanne Payne expressed, "Apart from the healing of the will, sin and death will reign."⁹ Therefore, individuals must surrender their will to God, so He can empower them to choose life. Oswald Chambers states, "The greatest crisis we ever face is the surrender of our will. Yet God never forces a person's will into surrender."¹⁰ One's will has to be engaged as part of the transformation process, which is a key component in the HeartSync model.

According to certain Christian theology, the human soul functions best when God and His effective will are in charge rather than one's self-will. When a person's self-will

⁸ Willard states, "Volition, or choice, is the exercise of the will, the capacity of the person to *originate* things and events that would not otherwise be or occur. By 'originate' here we mean to include two of the things most prized in human life: freedom and creativity. These are really two aspects of the same thing when properly understood, which is power to do what is good—or evil. Willard, *Renovation of the Heart*, 33. Willard also writes, "Choice is where sin dwells." Willard, *Renovation of the Heart*, 46. "Will refers to [. . .] power to initiate, to create, to bring about what did not exist before. Will represents the ability to choose to live inside or outside God's kingdom." Gary Moon and David Benner, eds., *Renovation of the Heart: A Video Resource for Groups* (Franklin Springs, GA: LifeSprings Resources, 2003), 40.

⁹ Leanne Payne, "Pastoral Care Ministries Conference" (lecture, Wheaton College, Wheaton, IL, June 27, 2005).

¹⁰ Oswald Chambers, *My Utmost for His Highest: Selections for Every Day*, ed. James Reimann (Grand Rapids, MI: Discovery House Publishers, 1995), September 13 Selection. Chambers further elaborates, "The will is the essential element in God's creation of human beings. [. . .] In someone who has been born again, the source of the will is Almighty God. ' . . . for it is God who works in you both to will and to do for His good pleasure.'" Chambers, *My Utmost for His Highest*, June 6 Selection.

is in charge, it results in significant hurt and injury to oneself, others and society. Willard states it this way,

It is the will of individuals and groups to get what they want, regardless of what it does to others or themselves. Because of the will and drive to get what we want, we live in a world of disappointment, insufficiency, injury and hurt—mental, emotional, physical, and social, with scarred and dysfunctional, pain-filled souls and bodies.¹¹

This is in stark contrast to how things operate in the Kingdom of God, which exists everywhere the effective rule of God's will is being carried out.¹² When believers are God-centered they are more prone to being others-centered rather than self-centered.

Human beings operate from their hearts and the issues of life flow from it (Prv 4:23). The heart actually “believes” and “thinks” (Rom 10:9 and Prv 7:23 KJV). The heart thinks in pictures and experiences and was programmed by people's perceptions and responses to their experiences primarily before six years of age.¹³ Consequently,

¹¹ Dallas Willard, “Healing the Heart and Life by Walking with Jesus Daily: A Series of Studies in the Reality of Spiritual Life Here and Now Parts I through VI” (Slides transcribed from DVD by Ray Cowan, December 2007 of lecture, Valley Vineyard Church, Reseda, CA, October-November, 2003), Slide 4, accessed June 4, 2014, http://www.raycowan.org/Christian/Dallas_Willard/Healing_The_Heart_DVD_series_slides_v5_BW.pdf.

¹² Willard asserts, “God's own ‘kingdom,’ or ‘rule,’ is the range of his effective will, where what he wants done is done. Willard, *The Divine Conspiracy*, 25. This is opposed to a person's kingdom, which is the effective range of that person's will. O'Rourke states, “The heavens are local, for wherever God is the heavens are, and God is local. The kingdom of the heavens was always present throughout the physical and spiritual cosmos; Jesus simply made it accessible to us.” O'Rourke, *A Dallas Willard Dictionary*, 161.

¹³ The first six years of one's life are the most formative; therefore most of a person's personality and how he or she will relate to others is developed during this time. Dr. James Richards asserts, “Our concepts of father, mother, mate, and maybe even friend are already established. By our experiences and judgments we have, to a certain degree, cast our lot in life even before we reach the age of puberty. Apart from a change of heart, most of our major decisions in life are predetermined by how we view the world and ourselves.” James B. Richards, *How to Stop the Pain* (New Kensington, PA: Whitaker House, 2001), 74. It is also interesting to note that the right side of the brain thinks in images and emotions and the first six years of life experiences are hardwired directly into it. Alexander Loyd, PhD, ND, states, “In fact, within the first six years of life, we live in what's called a Delta Theta brainwave state. This means that our experiences are ‘directly hardwired’ into our brains without being filtered through the more rational, conscious judgment we develop later on.” Alexander Loyd and Ben Johnson, *The Healing Code: 6 Minutes to Heal the Source of Your Health, Success, or Relationship Issue* (New York, NY: Grand Central Life & Style, 2011), 122. Loyd defines the heart as “unconscious mind + our conscience + our spirit.” Loyd, *The*

people program their own hearts based on the vows, judgments and expectations they made in reaction to events that happened directly or indirectly to them. This internal heart programming essentially causes people to act like they do, as internal reality becomes external reality. Unfortunately, this programming was often formed from the egocentric and distorted misperceptions of a toddler's spirit and mind. These judgments and vows were then lodged deep within the heart frequently hidden from the conscious mind and awareness.

The principle of reaping and sowing applies to these judgments and vows that were made; resulting in individuals reaping the judgments they have sown (Gal 6:7; Mt 7:2). The judgments and vows made against parents or primary care givers are akin to throwing a boomerang.¹⁴ They will come back upon the individuals who have made them at later points in their lives. This is a key factor in why people's behaviors become like those they hated and judged in their parents and why they are attracted to those who act in similar ways. People will adamantly declare in their minds that they will never act like what they hated in their parents or be attracted to individuals who act those ways. However, the heart (from which they operate) will cause both to happen, until it is transformed and healed. Just as water seeks the lowest level, so people's hearts will be drawn to those who have the same level of health or dysfunction as they do.

Healing Code, 111. Leanne Payne's view of the mind and heart differs from Willard. She asserts the heart and the mind are the same and basically the heart is the unconscious part, whereas the mind is the conscious part. She states the heart is the "symbolic mind". She notes that the Bible refers to the mind as both the heart (the feeling, subjective, and intuitive mind) and the rational mind. Payne asserts, "The heart is the subjective mind that cannot be reasoned with." Leanne Payne, "Institute of Clinical Theology" (lecture, Regent University, Virginia Beach, VA, January 9, 1993).

¹⁴ Matthew 7:1-2 states, "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." This judgment has to do with man judging man. It does not apply to God judging man; as Jesus took all the judgment for those who believe in Him.

It is through living in an interactive relationship with Jesus Christ and in authentic relationships with other people that the dimensions of the heart and the brain are made whole. As the heart thinks in pictures and experiences, it takes new images and experiences from God and other people to override the old ones. This is why rational or propositional knowledge alone is not sufficient to change how the heart (or the right side of the brain) thinks.¹⁵ Therefore, believers must look to God for new pictures and experiences to override the old ones, which is why social attachments with God and other people are critical to the healing and transformation process.

The heart first has to be transformed by God. This transformation occurs when an individual is born from above of the Spirit of God. It is this new heart that Jesus gives, in addition to the Spirit that Father God sends, which allows one to live in the Kingdom of God and to interact with Him. It enables a person to see and hear into the spiritual realm. Willard asserts, "It is the heart (Mark 7:21) and spirit (John 4:23) that God looks at (1 Samuel 16:7; Isaiah 66:2) in relating to humankind, and in allowing us to relate to Him (2 Chronicles 15:4,15; Jeremiah 29:13; Hebrews 11:6)."¹⁶ Willard further elaborates, "THE HEART (WILL, SPIRIT) is precisely what God observes and addresses in human beings.

¹⁵ Implicit relational knowledge for the purpose of this paper will be equated to heart knowledge; and explicit knowledge will be equated to rational (head) knowledge. Explicit knowledge will not override implicit knowledge. Hall et al. state, "The significance of these two distinct modes of knowing for one's sense of self and others, including God, is that implicit relational knowledge is foundational because this way of knowing is processed automatically, and is not under the direct control of linear, verbal knowledge. That is, while symbolic knowledge is important, and can become part of implicit knowledge, explicit knowledge *per se* cannot directly transform implicit relational knowledge. This can only be done through the same code of emotional information processing: experiencing new ways of being with another." Todd W. Hall et al., "Attachment to God and Implicit Spirituality: Clarifying Correspondence and Compensation Models," *Journal of Psychology and Theology* 37, no. 4 (2009): 227, accessed March 8, 2014, ATLA Religion Database with ATLASerials, EBSCOhost, 240. Wilder defines implicit memory as "memory retrieved by my body's request without me having to think about it—like writing." E. James Wilder, *Joy Bonds: Developing "Joy Strength" and the Capacity to Persevere*, vol. 1, Sioux City, IA, ICBC Inc., CD, November 30, 2003.

¹⁶ Willard, *Renovation of the Heart*, 34.

He cares little or nothing for outward show.”¹⁷ God focuses on a deeper level, He focuses on the heart, which causes behaviors, rather than on the behaviors themselves.

Mind (Thoughts and Feelings)

Willard taught that thoughts and feelings were stored together in the mind.¹⁸ The mind, like all the other dimensions of a person, has to be transformed (Rom 12:2). It has to be cleansed, “by the washing of the water of the word” (Eph 5:26 NASB). Humans, because of their will, have a choice upon what they think. Willard states, “Our first and most basic freedom, from which all else derives, is the freedom to choose what we will think of, what we will have before our mind.”¹⁹ He aptly points out, however, that not all people have this freedom, as “some are in mental bondage, possible through their feelings, even after new birth from above.”²⁰ Thus, they need inner healing ministry.

Trauma and Essential Needs

The book, *The Life Model*, identifies two different types of trauma. The first, Type A Trauma, is defined as the absence of good things necessary for a human’s well-being.²¹ The second, Type B Trauma, consists of bad things that should never happen in a

¹⁷ Willard, *Renovation of the Heart*, 148.

¹⁸ Willard asserts, “The mind is the aspect of the human person that contains, controls, and creates thoughts and feelings, which are distinguishable though inseparable.” O’Rourke, *A Dallas Willard Dictionary*, 189.

¹⁹ Willard, “Healing the Heart and Life Series,” Slide 26.

²⁰ Willard, “Healing the Heart and Life Series,” Slide 27.

²¹ *The Life Model* states, “Type A traumas come from the *absence* of good things we should all receive, things that give us emotional stability.” James G. Friesen, et al., *The Essentials of Christian Living The Life Model: Living from the Heart Jesus Gave You*, rev. ed. (Pasadena, CA: Shepherd’s House, 2004), 69. Type B Trauma, on the other hand, comes from “bad things that happen. [. . .] When a trauma reaches

person's life. A plant is a good analogy to describe these two types of traumas. For instance, neglecting and not watering a plant would be the equivalent of Type A Trauma, whereas hitting it would be a form of Type B Trauma. If the human spirit does not receive appropriate nurture, touch, affection, then, like a plant not receiving water, the spirit will shrivel up and in some cases die. Type A Trauma causes the most damage and can be likened to neglect or what Willard refers to as contempt.²²

Neglect and contempt are worse than physical abuse. Neglect essentially expresses to the child that he or she is not even worth beating.²³ A child would rather be physically beaten than neglected or treated with contempt, because even abuse is a form of attention (albeit negative). Therefore, it is often not what happens to a person (Type B trauma) that causes the most damage; it is what does not happen (Type A trauma). People are often not aware of the traumas that neglect causes. But hidden deep within their hearts are intense fear and anger; and false beliefs such as "something is inherently wrong with them," or that "no one will ever be around to care for their needs" including God.²⁴

a high enough intensity level, it becomes overwhelming. *Before the person is even conscious about what is happening*, the trauma is *automatically* forgotten, a blank spot in memory appears, and the person has no idea that the traumatic experience ever happened." Friesen, *The Life Model*, 73.

²² Willard states, "But contempt is a greater evil than anger and so is deserving of greater condemnation. [. . .] In anger I want to hurt you. In contempt, I don't care whether you are hurt or not. [. . .] You are not worth consideration one way or the other. We can be angry at someone without denying their worth. But contempt makes it easier for us to hurt them or see them further degraded." Willard, *The Divine Conspiracy*, 151. Willard further elaborates, "Contemptuous actions and attitudes are a knife in the heart that permanently harms and mutilates people's souls." Willard, *The Divine Conspiracy*, 152-53.

²³ Byron Ricks, in his article, "Fatherless Boys," listed nine side effects of growing up without a father in the home. One of the nine is "Lack of respect." He states, "Fathers who don't show up for their sons exemplify disrespect. That's what they teach their sons, and that's what their sons, as men, carry with them." Byron Ricks, "Raising Fatherless Boys," *Charlotte Parent Magazine*, February 1, 2009, 1, accessed June 2, 2014, <http://www.charlotteparent.com/articlemain.php?Raising-Fatherless-Boys-2904#sthash.aeqtJXHL.dpuf>.

²⁴ *The Life Model* asserts, "Most people find it hard to see that Type A traumas are the cause of their pain, depression, or isolation. These traumas are usually easier to remember than Type B traumas, but are less likely to be given significance." Friesen, *The Life Model*, 70.

Type B Trauma results from things that should not have been but were present.

For example, a bullet in a body will cause trauma because it is not meant to be there.

Likewise, physical, verbal, emotional abuses are things that should not be present and thus cause trauma. To survive these traumatic experiences, depending on the severity and longevity, individuals' hearts can potentially break. If this happens, then one facet of the heart will carry the pain, so that another part can function. A third part will step in to keep the pain separated from the functioning part; it will be on guard to protect the person's heart. Basically when this happens, the functioning part of the heart goes into survival mode with the unwritten rules of "don't talk, don't feel, don't think, and don't trust." Then vows are often made not to rely on anyone and to become fiercely independent (even from God). The inside of the person's broken heart can become like a cauldron filled with boiling volcanic rage and anger—which if even slightly bumped will spill onto anyone close by. Some are fearful of lifting the lid of this pot of anger to deal with the rage. They are frightened they will not be able to handle it, or will seriously hurt or even kill someone.

Absence Trauma (Type A) involves the lack of things that should have been present but were not; like, (1) unconditional expressed love, nurture, affection and appropriate touch; (2) safety and security; (3) being praised and valued; and (4) given purpose. These are the four emotional needs identified by Jack Frost as essential to a person's well-being.²⁵ Frost proposes when these needs are met a person is made well;

²⁵ Frost states, "Four basic emotional needs of mankind: (1) Unconditional love—Love expressed without anything wanted in return. Love that gives and does not take. Love that is expressed in word, thought and deed; (2) Security—Not just being secure, but the feeling of being secure and protected. Having a safe place to receive comfort. You must have this before you can receive love; (3) Praise—Feeling valued and affirmed by another. The feeling that you are needed and admired by another; (4) Purpose—A reason to be alive. A sense of purpose. Something that gives us hope for the future." Jack Frost,

but when these needs are left unmet, a person becomes sick.²⁶ When these needs go unmet, then life is very painful existence.

The first essential need humans have is for unconditional expressed love. The human heart needs to experience being loved unconditionally regardless of behavior or performance. Infants have to receive love first, so that they can live life from love rather than for love. Most people's problems stem from not receiving enough love during their formative years (Type A trauma). These love deficits cause emotional wounds that distort their spiritual perceptions.²⁷ Children take one hundred percent responsibility for how they perceive they are not loved.²⁸ For instance, a child takes the loss of a parent—whether through death or divorce—as personal rejection. The child's heart and the right side of the brain can adhere to an untruth that something is defective in him or her; otherwise the parent would not have left. They can then live out of the lie that something is wrong with them or that they will always be rejected. Untruths and traumas cause difficulties in their relationships, so recovery requires loving relationships to repair the love deficits.

Imparting the Father's Heart Equipping You to Minister the Message of the Father's Love Manual (Conway, SC: Shiloh Place Ministries, February 2006), 184.

²⁶ Frost, *Imparting the Father's Heart Manual*. Andrew Miller states, "When children are growing up, they need the three S's—security, self-worth, and significance—security (the feeling of protection, that their needs are being taken care of), self-worth (the sense that they are valued, special and loved unconditionally for just who they are), and significance (that what they do is important and meaningful, that they are recognized as capable and that their contributions are appreciated)." Kathi Oates and Robert Paul Lamb, *Open My Heart, Lord: Healing for the Brokenhearted* (Dallas, GA: Open Heaven Publications, 2006), 114.

²⁷ As "God is love" (1 John 4:17), love deficits especially distort a believers' spiritual perception of who God is (as well as who they are and who others are).

²⁸ Children take one hundred percent responsibility for what happens to them as they are egocentric and see everything revolving around themselves. They have not developed the capacity to see beyond themselves.

The second emotional need is for an atmosphere of safety and security where one's heart can be at rest. This is a place where the person's heart can experience the safety and security of acceptance, love, belonging, warmth, comfort and protection. This allows the person's spirit to thrive and build basic trust, which is a foundational component of all relationships.²⁹ It facilitates the synchronization of the heart as the guardian facet becomes more at ease to switch from fight, flight or freeze to engagement. Safety and security is also essential to one's ability to learn. On a neuroscientific level, John Medina points out "a feeling of safety" is the single most important thing the human brain requires in order to be able to learn.³⁰

The third emotional need is to be praised and valued regardless of one's behaviors. It is a legitimate human need to belong and to be accepted in order for one's identity to become secure. The heart needs affirmation and encouragement regardless of the mistakes a person might make. Humans need to experience being valued unconditionally apart from their good or bad performance. If individuals are not praised or valued, they will live out of inferiority and insecurity of who they are—and this internal reality will become their external reality in relationships, at work, etc. This often leads to an individual becoming a "human doing" with painful activism rather than a "human being."

The last major emotional need is for purpose and destiny. People need to be given a vision of not only who they are, but also what their purpose in life is. Life has intrinsic

²⁹ Basic trust is the ability to keep one's heart open to others even if they intentionally hurt the person. For instance, Jesus Christ kept His heart open to humankind even while being crucified on a cross. John and Paula Sandford define "basic trust" as the "capacity to hold the self open to others, to receive and give affection. As unconditional love gives without regard to any other's behavior, so basic trust is the specific ability to hold the heart open to the very people one cannot believe. It is the capacity to risk sustained heart-to-heart involvement with imperfect people." John Sandford and Paula Sandford, *Restoring the Christian Family* (Tulsa, OK: Victory House, 1986), 6.

³⁰ John Medina, *Brain Rules for Babies Quiz* p. 7.

value when one lives with a purpose, otherwise it can be viewed from an existential nihilistic standpoint that life has no real meaning. Einstein, in relation to purpose, stated, "If we decide that the universe is neither friendly nor unfriendly and that God is essentially 'playing dice with the universe,' then we are simply victims to the random toss of the dice and our lives have no real purpose or meaning."³¹ Friedrich Nietzsche, who was a major proponent of the existential nihilism during the latter half of the 1800s, had a mental breakdown at forty-four years of age. He was an atheist who believed God had died. Nietzsche's life demonstrated the principle that how people see the universe and God will impact their quality of life and whether they believe life has purpose or meaning.

The Joy Center

Humans are wired to operate from joy, which is to serve as the foundation for all emotions. Joy is vital to the development of the brain's right orbital prefrontal cortex, which contains emotional regulation, identity and bonding capabilities. The prefrontal cortex comprises thirty-five percent of the brain and develops via joyful stimulation when a baby comes out of the womb.³² James Wilder notes the first stages of the infants identity development is as follows: "The theory of self center develops (right cortex) at 6 months; the joyful identity grows in the Right Orbital Prefrontal Cortex from 6-12

³¹ Albert Einstein, "Is the Universe Friendly?," *Awakein.org: Waking up to Wisdom in Stillness and Community* (blog), May 07, 2012, accessed July 25, 2014, <http://www.awakin.org/read/view.php?tid=797#sthash.GFLJxRee.dpuf>.

³² Wilder, "Conference on Bonding, Dissociation and Attachment: Includes Relationship Between Joy Building and Bonding, and Attachment Disorders." (Workshop Handout, Spokane, WA, December 4, 1999), 1, accessed July 31, 2014, <http://www.lifemodel.org/download.php?type=confmtl&rn=49>.

months; and the return to joy circuits grow between 12-18 months.”³³ From a neurological standpoint, the right orbital prefrontal cortex is what Wilder refers to as the “joy center.”³⁴ Andrew Miller equates the right cingulate cortex part of the brain with one of the components of the Core Heart Complex—the “Emotional Identity,” which will be discussed later. In other words, the Emotional Identity is in the right brain. This part of the brain regulates joy, the six major negative emotions (fear, sad, hopeless despair, anger, disgust, shame/guilt), and is where the return to joy circuits is located. These circuits allow a person to return to joy from the negative emotions versus being stuck in them. If people’s joy circuits are not well formed, then they can get stuck in anger and it is very difficult for them to return to being glad to be with the person they are angry with.

Joy is taking pleasure in another being. It is defined as “someone is glad to be with me and I am glad to be with someone.”³⁵ Wilder elaborates that “Neurologically, joy means we are glad to be with each other.”³⁶ The joy center “has executive control over

³³ Wilder, “Conference on Bonding, Dissociation and Attachment,” 2.

³⁴ Friesen, *The Life Model*, 24.

³⁵ *The Life Model* notes, “Because joy is relational, it is also a contagious experience. Joy is produced when someone is ‘glad to see me’, which stirs up a bit of joy in me.” Friesen, *The Life Model*, 22-23. Willard defines joy as “a deep-seated sense of well-being, of safety in God’s universe. Joy is part of the fruit of the Spirit, growing as a natural product of the transformation of one’s inner self to be like that of Christ, which itself is full of joy.” O’Rourke, *A Dallas Willard Dictionary*, 145.

³⁶ Wilder defines joy (excitement) and bonding as “someone is glad to be with me.” Wilder, “Conference on Bonding, Dissociation and Attachment,” 1, 13. The authors of *The Life Model* point out, “. . . some neurologists now say that the basic human need is to the sparkle in someone’s eye.” Friesen, *The Life Model*, 22. Dr. Karl and Charlotte Lehman state, “According to Dr. Allen Schore, Dr. Daniel Siegel, Dr. E. James Wilder, and others, one of the earliest and most important sources of joy is the infant seeing ‘I think you’re wonderful and I’m glad to be with you’ in the expression on her mother’s smiling face. In fact, this expression on the mother’s face causes the infant’s brain to release high levels of endorphins, and these endorphins contribute to the intensely positive joy experience by directly stimulating the infant’s subcortical reward centers. This intensely positive experience, repeated many times during infancy, builds the joy foundation for the person’s life.” Karl D. Lehman and Charlotte E.T. Lehman, “Brain Science, Psychological Trauma, and the God Who Is with Us, Part II: The Processing Pathway for Painful Experiences and the Definition of Psychological Trauma” (Evanston, IL, 7/27/2007, Revised 2/4/2011), 32, accessed October 12, 2012, www.kclehman.com/download.php?doc=131.

the entire emotional system. When the joy center has been sufficiently developed, it regulates the emotions, pain control and immunity centers; and it guides us to act like ourselves.”³⁷ This is the “only part of the brain that overrides the main drive centers—food and sexual impulses, terror and rage.”³⁸ One of the physiological consequences of early Type A Trauma is the underdevelopment of this neurological “joy center.”³⁹ When the right orbital prefrontal cortex is underdeveloped, the person has identity issues, cannot regulate emotions (especially negative ones), is prone to addictions, is often impulsive, and is left to operate mainly out of fear (with flight, fight, or freeze reactions).

Joy is primarily non-verbal, especially from an infant’s perspective. Infants do not cognitively understand words and thus rely on facial expressions and voice tones to determine if their caregivers are glad to be with them or not.⁴⁰ Human beings are designed to operate from joy,⁴¹ but are not born with it. Fear is the only innate emotion one has at birth; therefore, joy has to be derived from an external source. Joy happens in the context of human-to-human and human-to-Divine connections where each party is glad to be with the other.⁴² Consequently, infants have to be loved out of fear by their

³⁷ Friesen, *The Life Model*, 24-25. Wilder notes that the right orbital prefrontal cortex is the “center for ‘self’ and bonds.” It is the attachment center, which contains either “secure” or “insecure (fear bonds)” attachments. Wilder, “Conference on Bonding, Dissociation and Attachment,” 2.

³⁸ Friesen, *The Life Model*, 25.

³⁹ *The Life Model* states, “The brain structures most seriously affected by Type A traumas are the places where strong emotions are handled. Since the soul is primarily devoted to emotions, we can call Type A traumas, *fractures of the soul*. Type A trauma recovery requires enduring love relationships, available to overcome the negative feelings.” Friesen, *The Life Model*, 69.

⁴⁰ This is why body language is a major percentage of communication (more than verbal) as it is first thing that infants learn because they do not understand words.

⁴¹ The bible asserts the Kingdom of God is built on joy. Romans 14:17, states, “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.”

⁴² Part of Nehemiah 8:10 states, “. . . Do not grieve, for the joy of the LORD is your strength.”

parents; otherwise, the infant will grow up continuing to operate from fear until such time as they are loved out of it (if ever).

A sensitive caregiver will model for the infant (through non-verbal tones of voice and facial expressions) how to return to being glad to be with each other after a rupture in the relationship occurs. The infant's brain will actually begin to mirror and duplicate the exact emotion of the caregiver's face that the infant is feeling or sensing.⁴³ Joy enables an infant to form a resilient personality from which to handle negative and painful emotions but then return back joy with the person who caused them. It is noteworthy that joy is the only emotion that babies will actively seek out. The joy center is part of the brain that helps the person to act like who he or she is even in the midst of a major emotional upset or negative emotions.

James E. Wilder identified six major negative emotions from which people have to learn to get back to joy. The six are as follows: terror (fear), disgust (humiliation), shame, rage (anger), sadness, and hopeless despair.”⁴⁴ The internal coping and defense

⁴³ Wilder states, “The baby’s brain will begin to duplicate the exact emotion that is being felt by the face they are looking at is giving them.” Wilder, *Joy Bonds: Developing “Joy Strength” and the Capacity to Persevere CD*. Karl and Charlotte Lehman write, “With attunement for right-sided emotions, level 4 feeling satisfied/inadequate, and level 5 understanding/confusion, mirror neurons generate a complete mutual mind connection of sharing the exact same emotional experience; However, with left-sided cognition-based emotions, you can attune without the same level of complete mutual mind connection. With attunement for left-sided emotions, mirror neurons produce mutual mind for the emotional component portrayed on your face, but do not produce mutual mind for the *cognition-based meaning*. This results in some degree of empathy and ‘being with,’ but you do not, necessarily, share the exact same cognition based meaning.” Lehman, “Brain Science, Psychological Trauma,” 97. The Lehman’s in a footnote write, “One of the most fascinating developments regarding the synchronization of our biological brains has been the discovery of ‘mirror neurons’ – nerve cells in our pre-motor cortices that seem to be especially involved with the interpersonal synchronization of our physical behavior and emotions. For a recent review regarding mirror neurons, see Iacoboni, Marco, ‘Face to face: The neural basis of social mirroring and empathy,’ *Psychiatric Annals*, April 2007, Vol. 37, No. 4, pages 236-241.” Lehman, “Brain Science, Psychological Trauma,” under Footnote 28, 24.

⁴⁴ Dr. Lehman states, “The positive right-sided emotion is joy, and the basic negative right-sided emotions are fear, anger, disgust, sadness, shame, and hopeless despair. Dr. Wilder refers to these as the

mechanisms people develop are designed to avoid feeling or experiencing these negative emotions. When significant early childhood trauma happens and little joy is present to help in the recovery of the relationship, the person is locked socially and emotionally in that stage of development. This leaves parts of the person's heart stuck in woundedness, dividedness, and isolation.⁴⁵ It takes the strong power of joy and love to bind up the broken heart and unify it, as well as to give the person the strength to act like who they are even in midst of major negative emotions and upsets.

The goal is to find and to establish new ways of coping with the six major negative emotions rather than through defensiveness, suppression, or desynchronization of the mind or heart. Thus, one of the purposes of inner healing is to create a joyful and secure heart connection with God, such that God becomes a secure attachment base from which they can operate—especially when they experience major negative emotional upsets. This allows the person to draw on the unlimited joy capacity of God to give them strength to deal with past and present trauma. The objective is also for the person to establish joyful relationships with other people and God to build up the person's joy level, such that his or her joy strength can become powerful enough to sustain higher and higher levels of negative feelings, which is necessary for emotional maturity.

'big six' basic negative right-sided emotions, and you can combine these basic emotions to get a wide variety of complex right-sided emotions." Lehman, "Brain Science, Psychological Trauma," 10.

⁴⁵ Wilder states, "School failure, depression, anxiety, poor self-esteem, chronic physical illness, violent behavior, and disturbing sexual urges are some of the common after-effects of childhood traumas. When they go untreated, the children carry these effects along with them into adulthood. Woundedness, dividedness, isolation, and oppression are the result of leaving the trauma wounds unnoticed and unhealed." Friesen, *The Life Model*, 21.

Attachment Theory

While in utero and during early infancy, individuals will develop secure or insecure attachments with their significant caregivers, which will affect their ability to regulate emotions as well as to develop social competency.⁴⁶ John Bowlby's pioneering work in attachment theory is based on human beings innate biological (ethological) predisposition that motivates them to seek attachment figures.⁴⁷ For instance, a survival impulse keeps infants close to their caregivers and causes them distress upon separation. This is due to the basic innate safety and security need in all human beings, both of which are necessary components for survival, a sense of well-being and a positive self-concept. Peter Levine states, "Attachment is virtually the only defense young children have, as they cannot usually protect themselves by fighting or fleeing. Attachment for security is a general mammalian and primate survival strategy against predation."⁴⁸

Due to this innate biological predisposition children will seek attachment to even parents who are angry, abusive or neglectful. As infants are completely dependent and do not have the ability to remove themselves from traumatic situations or from neglect—to survive and to attach—they must adapt internal coping strategies to manage

⁴⁶ Dr. Diane Poole Heller states, "Without intimate nurturance the limbic system is neurologically starved and does not receive the signals required for building social responses nor the frontal brain stimulation that develops bonding." Diane Poole Heller, "Attachment Styles," Dr. Diane Poole Heller Somatic Attachment and Trauma Resolution Expert, 2015, accessed February 27, 2015, <http://dianepooleheller.com/workshops/attachment-styles/>.

⁴⁷ The attachment pattern that one develops will carry over into how the person attaches to God. "One theory attracting significant interest as a lens through [which] to view human experiences of, and relationship with the divine, has been attachment theory [of] Bowlby." Marie-Therese Proctor et al., "Exploring Christians' Explicit Attachment to God Representations: The Development of a Template for Assessing Attachment to God Experiences," *Journal of Psychology and Theology* 37, no. 4 (2009): 246, ATLA Religion Database with ATLASerials, EBSCOhost.

⁴⁸ Peter A. Levine, *In an Unspoken Voice: How the Body Releases Trauma and Restores Goodness* (Berkeley, CA: North Atlantic Books, 2010), 99.

overwhelmingly painful emotions, abusive behaviors, and neglect from their care givers. If the distress is great enough and insufficient joy capacity exists to counteract it, then one internal strategy is for the infant's heart to become desynchronized and broken in order to survive. One or more fragmented parts of this broken heart will separate to contain the overwhelming emotions of despair, terror, and anger, so that the individual can function and survive. This allows one facet of heart to still attach with the abusive parent(s), as it is separated from the part that holds the pain, anger, despair, etc.

If the child has not developed the capacity to return to joy (being glad to be with his or her self, other people, or God), then he or she is left stuck in the negative emotion(s). These unresolved painful emotions can cause lasting psychological wounding and trauma, if the caregiver is not able to help the infant or child learn to manage and repair the rupture to return to joy.⁴⁹ This coupled with either prolonged or permanent periods of separation can produce insecure attachments, which studies have shown, can "cause infants to become agitated, withdrawn and even despairing."⁵⁰ This often results in latent anger that will later constantly look for a home, frequently finding it with those closest to the individual.⁵¹ This anger can also be turned inward resulting in depression.

⁴⁹ Daniel Siegel, a child and neuropsychiatrist, asserts, "Repairing ruptures is the most essential thing in parenting." Daniel J. Siegel "Identifying Your Child's Attachment Style," PSYCHALIVE Psychology for Everyday Life, accessed January 8, 2015, <http://www.psychalive.org/identifying-your-childs-attachment-style/>.

⁵⁰ J. Bowlby, *Separation: Anxiety and Anger*, (New York, NY: Basic Books, 1973), 76.

⁵¹ Payne states, "A thing to remember here is that every rejection we experience, until forgiven and healed, we will project onto another. Such pain and anger has to go somewhere." Leanne Payne, *The Healing Presence: How God's Grace Can Work in You to Bring Healing in Your Broken Places and the Joy of Living in His Love* (Westchester, IL: Crossway Books, 1989), 172.

Attachment disorders result from traumatic events or neglect that occur in infancy between three to thirty months of age.⁵² According to the attachment theory, when an individual does not perceive the attachment figure is sufficiently near, attentive, responsive, approving, etc., then it activates their attachment behaviors to restore it. This can lead to their attachment circuits always being “on,” reaching a point they are just turned “off,” or the existence of a combination of the two.⁵³ This is why developing secure attachments and a sense of well-being are both such crucial social achievements during the infancy phase, so the person can engage and connect with others and God. Daniel Siegel asserts, “And when kids have security of attachment, they have the ability to regulate their bodies, to attune to other people, to balance their emotions.”⁵⁴

Four recognized core attachment styles that are adopted in early childhood are Secure, Avoidant, Ambivalent, and Disorganized Attachments. The latter three are considered insecure attachment types. These attachment patterns are internal coping strategies formed during critical periods of attachment and brain growth; and later play out in a person’s adult relationships (mirroring the relationship the person experienced

⁵² Borderline Personality Disorder (BPD) and Dissociative Identity Disorder (DID) are attachment disorders. To summarize Wilder’s material, BPD develops between three to eighteen months of age. BPD is an attachment disorder that leads to an emotionally incoherent self, which is basically a self that doesn’t make sense or work together. DID, on the other hand, happens between eighteen months to two and a half years and primarily deals with the disruption of the memory functions of the brain’s library section. Wilder, *Joy Bonds: Dread to Joy* CD.

⁵³ The attachment center will develop secure or insecure attachment circuits. Insecure attachments can be broken down into three categories according to Wilder: Avoidant (in which the attachment circuit is always OFF); Ambivalent (attachment circuit is always ON); and Disorganized (Mixed with strong FEAR). Wilder, “Conference on Bonding, Dissociation and Attachment,” 2. Dr. Karl Lehman and his wife Charlotte list other types of insecure attachments, they state, “At any given moment, activity in your level one circuits determines whether you are operating from a foundation of secure attachment, dismissive attachment, distracted attachment, or disorganized attachment.” Lehman, “Brain Science, Psychological Trauma, and the God Who Is with Us,” 8.

⁵⁴ Siegel, “Identifying Your Child’s Attachment Style.”

with his or her early caregivers). Infants and young children develop internal strategies for coping, as they cannot control their external environment.

Secure attachments develop as a result of infants who are in an environment where the parents are attuned to them. Diane Poole Heller states, "This [secure attachment] is developed by the child having caregivers who are positively attuned to the child, provide a safe haven with consistency and 'good enough' care, attention and affection." This enables the child (and later adult) to positively attach to other people and even to God. In addition it facilitates the development of enough joy capacity within the person to remain synchronized in the midst of negative emotions.

Children who grow up with caregivers who do not attune to them (physically or emotionally) or who continually reject their cries for help adopt the second attachment type—avoidant attachments. Heller states, "In the Avoidant attachment style, caregivers' emotionally unavailable, insensitive, and even hostile responses to a child's need for connection will form a coping strategy of disconnection in a child."⁵⁵ Jon G. Allen asserts individuals who have Avoidant attachments are "too independent," in that they "do not make emotional demands on caregivers; try not to be a bother; manage distress on [their] own; preserves the relationship by keeping emotional distance, and will not seek out comfort."⁵⁶ On the other hand, children who he labels as "too dependent" can have ambivalent attachments.

The third type, ambivalent attachments, develops when children grow up with caregivers, who intermittently attune to them at the convenience of the caregiver versus

⁵⁵ Heller, "Attachment Styles."

⁵⁶ Jon G. Allen, "What All We Need to Know About Attachment" (video, Menninger Clinic and Baylor College of Medicine, Houston, TX, August 7, 2013), accessed January 3, 2015, <https://www.youtube.com/watch?v=RdCBip-8pC8>.

when the child cries out for help. Heller asserts, “Ambivalently attached people have had caregivers who were ‘on-again, off-again’, inconsistently tending and attuning to the child.”⁵⁷ These children, according to Allen, are “striving to meet attachment needs but feel frustrated and deprived.”⁵⁸ Thus they “coerce caregiving by protesting and making a fuss [in a] ‘kick and cling’ pattern.”⁵⁹ The lack of emotional attunement carries over into their adult relationships as they commonly struggle with “a lack of emotion.”⁶⁰

The fourth style is disorganized attachment. It is basically a mixture of the avoidant and ambivalent styles, in which chaotic communication and sudden extreme emotional shifts from caregivers create a lot of internal confusion for a child. Heller states, “The disorganized pattern arises in the child when there is a desire to be close to the parent as an object of safety, conflicting with a drive to detach from a dangerous and confusing caregiver.” This will leave a person in a state of conflict regarding relationships, as they will want intimacy, but at the same time fear it—an “approach/avoidance” situation.⁶¹ Poole asserts that chaotic communication from one’s caregivers sets up “chaotic, scary, disorienting, disorganizing situations for the infant.”⁶² In HeartSync terms this causes the guardian to always be on hyper alert, as the guardian

⁵⁷ Heller, “Attachment Styles.”

⁵⁸ Heller, “Attachment Styles.”

⁵⁹ Allen, “What All We Need to Know About Attachment”

⁶⁰ Heller, “Attachment Styles.”

⁶¹ Heller asserts that a child who develops a disorganized attachment pattern will “later [as] an adult—[be] stuck in Approach-Avoidance: ‘I want to connect to you. I want to get away from you. I want to connect to you... oh, that’s scary, I need to get away from you.’” Heller, “Attachment Styles.”

⁶² Heller, “Attachment Styles.”

is always looking for “is it good, bad or scary” in trying to determine whether to allow the person to engage or avoid relationship.

Relational trauma can have adverse consequences to the formation of parts of the brain—especially the attachment center. The subsequent poorly developed brain and desynchronized heart can distort the inmates’ view of life, God, others and themselves, often resulting in them being closed off to meaningful relationships. If one’s executive center or heart is desynchronized at an early age it will cause the person to live in a lot of pain and chaos. Willard asserts that if this spiritual core of one’s being (the executive center) “is damaged, or is poorly formed, the whole self will go wrong.”⁶³ As relational trauma and emotional wounding come from relationships, it must also be healed through relationships.

The good news is that if individuals develop insecure attachments growing up, impairments to their neurological joy center can be repaired—as part of this area remains in an infantile state of development—such that it can still grow if stimulated by joy.⁶⁴ Joy grows (albeit slower in adulthood) in authentic relationships where joy and love bonds are present.⁶⁵ The joy center is also stimulated by joyful interactive experiences with God. Todd Hall and several cohorts discovered that the most effective transformation in

⁶³ O'Rourke, *A Dallas Willard Dictionary*, 247.

⁶⁴ Wilder states in the Joy Bonds CD series that, “the joy center must be stimulated to grow, just a muscle has to be built. You cannot spiritualize a muscle into being and the same applies to the joy center. It must be built by stimulation through (1) joy by being glad to be with others and building joy bonds; and (2) being able to return to joy.” He further expounds upon that the Right Orbital Prefrontal Cortex retains “fetal biochemistry” throughout one’s life-span Wilder, *Joy Bonds: Developing “Joy Strength” and the Capacity to Persevere CD*.

⁶⁵ *The Life Model* notes, “Particularly for those in recovery, it is essential to be in authentic, joy-producing relationships that can build joy strength and assist in returning to joy. If a person in recovery is not empowered by joy, it may be impossible to face the pain that is part of recovery.” Friesen, *The Life Model*, 23.

people's lives takes place with those who have an implicit relationship (experiential heart relationship) with God versus a rational (propositional head knowledge) one.⁶⁶

People's hearts will project onto God a majority of the early experiences they had with their parents and significant caregivers. These early relational experiences develop internal patterns of relating (templates), which will later correspond to their internal patterns of relating to God.⁶⁷ Hall and cohorts empirically investigated attachment patterns between individuals and God. One pattern they identified was the *correspondence model*, where "attachment patterns with humans corresponds to, or are reflected in attachment patterns with God."⁶⁸ Stated another way, a person's internal template of relating to their parents will correspond to how they will relate to God.

Bowlby's ethological attachment theory is also resourceful in discussing a believer's relationship with God. Lee Kirkpatrick argues that Bowlby's theory "offers a

⁶⁶ Hall et al. describe the difference between explicit and implicit knowledge. For the purposes of this paper, explicit refers to rational knowledge (left-brain) and implicit refers to heart knowledge (as well as the right brain), which is experiential. Hall et al. state, "There are now multiple lines of research that demonstrate that there are two fundamentally distinct systems for processing information, including emotional information that has to do with our well-being. These modes of knowing have been variously termed procedural, enactive, or implicit knowing on the one hand, and verbal, symbolic, reflective, linguistic, rational, and explicit knowing on the other (Bucci, 1997; Lyons-Ruth; 1999, Westen, 1998)." Hall, "Attachment to God and Implicit Spirituality, 230. Hall also asserts, ". . . our findings suggest that implicit relational knowing in general predicts implicit knowing with respect to "how to be with" God, as well as "how to be with" a spiritual community." Hall, "Attachment to God and Implicit Spirituality, 241.

⁶⁷ Individuals' first experiences in life create a pattern of neuron connections that form a template upon which all other experiences are compared. If the patterns of neural connections in the thalamus and ganglia region of the brain are built from secure attachments, then they will be able to stay present and connect with other people and God. However, if these patterns are developed from insecure attachments, then the individual can have disorganized and distracted attachments in which they have trouble staying present with or connecting to other people and God. Miller states, "If a secure attachment did not develop at this level, life is a painful existence." Andrew Miller, "Advanced HeartSync Ministry Training" (lecture, Crossroads, Burlington, Ontario, Canada, September 12-13, 2014), 5.

⁶⁸ Hall, "Attachment to God and Implicit Spirituality, 240. The contrasting model to the correspondence mode investigated was the *compensation model* that proposes, "Attachment patterns with humans do not correspond to God attachment patterns presumably because God functions as a substitute attachment figure for those with insecure human attachments." Hall, "Attachment to God and Implicit Spirituality, 227

rich and powerful theoretical perspective for understanding religious experience.”⁶⁹ For the purposes of this paper, the programming of one’s heart will be equated to Bowlby’s “internal working model (IWM).”⁷⁰ The findings of Hall’s study also support, “the notion that the dynamics inherent in the various IWM’s do correspond to individuals spiritual functioning at an implicit level.”⁷¹ In other words, peoples “implicit, ‘gut-level’ [heart] knowledge of how to be with human attachment figures also governs [corresponds with] their automatic appraisals, or implicit knowing, of God and spirituality.”⁷²

Therefore, if during infancy or early childhood one’s implicit knowledge and heart experiences with his or her human attachment figures were based on fear bonds, then his or her corresponding attachment with God will also be fear-based. The same principle applies with love-bonds. This internal working model (or heart programming) developed during the early years will determine how an individual bonds with life, self, others and God. For instance, if one lives from an “internal working model,” which holds to the belief that relationships are fearful and unsafe, then their relationships with others and God will reflect that internal reality.

⁶⁹ Lee A. Kirkpatrick, “Attachment Theory and Religious Experience,” in *Handbook of Religious Experience*, ed. Ralph W. Hood (Birmingham, AL: Religious Education Press, 1995), 447.

⁷⁰ Hall et al. state, “Repeated experiences of ‘how to be with someone’ that are enacted in primary attachment relationships, and share a common affective core, are conceptually encoded in the mind as non-propositional meaning structures. They are the memory basis for implicit relational knowledge; that is, our ‘gut-level’ senses of how significant relationships work. For example, infants experience constantly changing appearances of the primary caregiver, which are initially processed subsymbolically. This information is then chunked into functionally equivalent classes (nonverbal, symbolic processing), which enables the infant to recognize mother, predict her behavior (Bowlby, 1969), and maximize emotional communication (Siegel, 1999). This processing is broad and incorporates actions, sensations, and affects that are experienced in a relational context, although they may not be able to be verbally articulated, even in adulthood. These functionally equivalent classes of meaning structures then form what Bowlby (1973) called internal working models (IWM’s).” Hall, “Attachment to God and Implicit Spirituality,” 231.

⁷¹ Hall, “Attachment to God and Implicit Spirituality,” 241.

⁷² Hall, “Attachment to God and Implicit Spirituality,” 241.

Albert Einstein was once asked, “What is the most important question of life?”

His response was, “The most important question a person can ask is, ‘Is the Universe a friendly place?’ The most important decision we can make is whether this is a friendly or hostile universe. From that one decision all others spring”.⁷³ Einstein went on to state, “This is the first and most basic question all people must answer for themselves.”⁷⁴ Because however individuals answer this question is how life will go for them—as internal reality becomes external.

Consequently, people will either live out of secure heart programming (internal working model) that enables them to feel safe and secure and to bond with life, other people and God; or they will live from insecure heart programming that is fearful of condemnation, punishment and being unacceptable. The latter will cause them to be on hyper alert, guarded, and closed to intimate relationships, which can lead to isolation because relationships are too painful. These individuals will then try to live independently from others and God, which eventually can lead to self-destructive behaviors to numb the pain of the isolation and past traumas.

Theoretical Foundations From Other Disciplines

This section will cover the theoretical foundations of Client-Centered Therapy, Transpersonal Psychology, and Nouthetic Counseling. These approaches, interventions, and methodologies range on a spectrum from humanistic practices to Christian counseling. Carl Roger developed Client-Centered Therapy, which is a purely humanistic

⁷³ Albert Einstein, quoted without a source, as is common with Einstein quotes, at http://www.nlpu.com/Articles/Sept_11.html.

⁷⁴ Awakin.org, “Is the Universe Friendly? by Albert Einstein (Wisdom Reading for May 07, 2012),” accessed June 4, 2013, <http://www.awakin.org/read/view.php?tid=797#sthash.GFLJxRee.dpuf>.

and secular psychological approach located on one side of the spectrum. In the middle is Transpersonal Psychology that purports to be open to all worldviews and is considered by some to be a synthesis of religion and philosophy. On the other end of the spectrum is Nouthetic Counseling, developed by Jay Adams, which is counseling based solely on Christian scriptures.

Client-Centered Approach

Carl Rogers in the 1950s and 1960s developed a humanistic client-centered approach to counseling. His method emphasized the clients' autonomy through non-directive counseling in an attempt to help people discover solutions for themselves. This is accomplished primarily by reflecting the individuals' feelings back to them with the goal of guiding them to their real self. The premise is that human beings already possess potential value and goodness; therefore they just need to be directed into conscious awareness of it.

Rogers popularized the practice of "unconditional positive regard," which involves accepting a person unconditionally, without negative judgment, solely based on the person's significance and worth as a human being. The person is not judged or condemned based on his or her performance. Unconditional positive regard is closely akin to the biblical concept of divine grace, although Rogers disavowed religion. This therapy is intended to facilitate the emergence of the person's real self.⁷⁵

⁷⁵ Rogers believed in an innate goodness of humanity and that people become whole through self-understanding and by being accepted unconditionally. The real self stands in contrast to an ideal self or false self that results when a person only has a conditional positive regard that is out of sync with the real self.

The real self is in contrast to an ideal or false self. Humanistic psychology holds that the created “ideal self” occurs when the person is not subjectively conscious of their goodness and potential. Thus they will try to be or to create something that will meet the approval of others. In other words, they will create an ideal self and play a role in an attempt to belong and be accepted. To maintain and protect this ideal self or role, the person will erect defense mechanisms. The concept of this therapeutic approach is that an environment of unconditional positive regard will allow individuals to lower these defense mechanisms resulting in the emergence of their real self.

Transpersonal Psychology and Therapy

Transpersonal Therapy was developed from a secular humanistic standpoint to cultivate untapped human capacities and potentialities, so that humanity could reach its highest potential. The view is that individuals’ can reach their highest capacity (“‘higher consciousness’ ([Andrew] Weil), ‘peak experience’ ([Abraham] Maslow), ‘nirvana’ (Buddhists), ‘satori’ (Japanese Zen), ‘Kosmic consciousness’ ([Ken] Wilber)”⁷⁶) by experiencing an immanent transcendent spiritual reality, which some refer to as God and others as cosmic consciousness. The ultimate goal for transpersonal therapy is for the person to reach a self-transcendent state, which according to David Benner, “involves dissolving ego boundaries to experience a transformation or expansion of consciousness [that go] beyond ordinary conceptual thinking and ego awareness.”⁷⁷ Consequently, one of the objectives involves humanity gaining inner and outer awareness that “surpass the

⁷⁶ James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove, IL: IVP Academic, 2009), 191.

⁷⁷ David G. Benner and Peter C. Hill, eds., *Baker Encyclopedia of Psychology & Counseling*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 1225–1226.

limits of the normally developed ego.”⁷⁸ The catalyst for this involves tapping into a cosmic consciousness within oneself to reach a self-transcendent state where (for some) “ordinary categories of space, time and morality tend to disappear.”⁷⁹

Transpersonal psychology grew out of humanistic psychology (or phenomenological psychology) during the 1960s by adherents who were interested in studying subjective personal religious and spiritual experiences and human values.⁸⁰ Transpersonal research has been characterized as the fourth force of psychology.⁸¹ Humanistic theory was a reaction to behaviorism, which denigrated subjective experiences and reduced human behavior to a chain of conditioned responses. Humanistic psychologists, such as Abraham Maslow and Carl Rogers, sought to study human personality from a subjective standpoint, however, Maslow would later find it “inadequate to account for extraordinary states of consciousness.”⁸² Therefore,

⁷⁸ Susan F. Greenwood, “Transpersonal Theory and Religious Experience,” in *Handbook of Religious Experience*, ed. Ralph W. Hood (Birmingham, AL: Religious Education Press, 1995), 499. “[Frances] Vaughn writes that transpersonal psychology ‘acknowledges the importance of bringing about a balance of inner and outer experience and awareness, recognizing that these are two sides of a mutually interdependent reality.’ Greenwood, “Transpersonal Theory and Religious Experience,” 499.

⁷⁹ Sire, *The Universe Next Door*, 190.

⁸⁰ Transpersonal psychology “stemmed directly from Abraham Maslow’s . . . humanistic psychology,” according to Susan Greenwood. Greenwood, “Transpersonal Theory and Religious Experience,” 498.

⁸¹ Greenwood asserts that transpersonal psychology, “Succeeds behaviorism (the first force), psychoanalytic theory (the second force), and humanistic psychology (the third force).” Greenwood, “Transpersonal Theory and Religious Experience,” 495-96.

⁸² Greenwood, “Transpersonal Theory and Religious Experience,” 498. Greenwood points out, “He [Maslow] first began using the term ‘transpersonal’ in 1967 . . . Maslow understood ‘transpersonal’ as ‘beyond individuality, beyond the development of the individual person into something which is more inclusive than the individual person.’ Greenwood, “Transpersonal Theory and Religious Experience,” 498. Sire points out, “In psychology the first theorizer to recognize the validity of altered states of consciousness was William James. Later he was to be followed by Carl Jung and Abraham Maslow.” Sire, *The Universe Next Door*, 173-74

transpersonal psychology was developed to study subjective phenomenological religious and spiritual experiences.⁸³

Transpersonalism takes a multidisciplinary approach. Michael Washburn declares “transpersonal psychology is a synthesis of several disciplines, including religion and philosophy.”⁸⁴ It seeks the integration of the body, emotions, mind, and spirit. Benner states, “Such integration typically is viewed as a spiritual task in itself.”⁸⁵ This integration is assumed to result in a self-transcendent state or what Maslow referred to as “self-actualization.” As transpersonal psychology was developed on a humanistic foundation, it adheres to the tenet that within the nature of human beings exists a basic innate ontological goodness.

Regarding the spiritual component, transpersonal psychology is open to various Eastern and Western religious and spiritual traditions, although each approach transcendence from a different perspective. For instance, Eastern meditation can involve an individuals’ attempt to ascend into the spiritual to reach transcendence, whereas Christian meditation involves the reverse process where God’s Spirit descends to humanity to bring about the transcendence. Thus, Christian meditation does not involve

⁸³ “Lajoie et al [wrote that] ‘one reason for creating [the movement] was apparently to study the phenomenon of religious experiences independently of institutionalized religions and theological frameworks . . .’” Denise H. Lajoie, S. I. Shapiro, and T. B. Roberts, “A Historical Analysis of the Statement of Purpose,” *The Journal of Transpersonal Psychology* 23 (1991): 180, quoted in Ralph W. Hood, ed., *Handbook of Religious Experience* (Birmingham, AL: Religious Education Press, 1995), 500.

⁸⁴ Greenwood, “Transpersonal Theory and Religious Experience,” 499. Benner and Hill state, “Transpersonal therapists draw methods from logotherapy, psychosynthesis, Jungian analysis, Gestalt and existential therapies, music, dance, and art therapies, and various spiritual disciplines. Popular techniques include meditation, relaxation, centering exercises, focusing, breathing practices, physical disciplines of body work, guided imagery, autogenic training, hypnosis, sensory deprivation, biofeedback, dream logs and dreamwork, inner dialogues, music, art, and sports.” Benner, *Baker Encyclopedia of Psychology & Counseling*, 1227.

⁸⁵ Benner, *Baker Encyclopedia of Psychology & Counseling*, 1227.

the emptying of oneself to become one with the cosmos or a cosmic consciousness, it involves the filling of the individual by the Triune God who then gains an acute awareness of His presence. In other words, in Christianity believers are made one with God because God's Spirit fills them.

In 2007, Glenn Hartelius, Mariana Caplan, and Mary Anne Rardin conducted a retrospective analysis of transpersonal psychology's definitions that were published over a thirty-five year period. Their research found "the major subject areas of the field can be summed up in three themes: beyond-ego psychology, integrative/holistic psychology, and psychology of transformation."⁸⁶ The third theme involves human and social transformation. They discovered the terms "transformation, transconventional development, transpersonal self-actualization, psycho-spiritual growth, embodied knowledge, and equivalent formulations" were all expressions used to describe the catalyst for this transforming experience.⁸⁷

Transformation and integration is a major tenant of this project, however, it differs from the transpersonal humanistic approach. Transpersonalism focuses on the self to bring about the transformation, while the prayer model this project utilizes relies on the Persons of the Trinity to bring about the transformation. In addition, while Transpersonalism is open to Christianity, it takes a spiritual approach that embraces most religious worldviews. The foundation of this project, however, is based upon a Judeo-Christian worldview, although it is open to incorporating truths from other sources.

⁸⁶ Glenn Hartelius, Mariana Caplan, and Mary Anne Rardin, "Transpersonal Psychology: Defining the Past, Divining the Future," *The Humanistic Psychologist* 35, no. 2 (2007): 135, accessed July 16, 2014, https://www.academia.edu/4824499/Transpersonal_psychology_Defining_the_past_divining_the_future.

⁸⁷ Hartelius, "Transpersonal Psychology," 143.

Nouthetic Counseling

Jay Adams in the 1970s formulated what he considered to be counseling based solely on the bible. He branded his model Nouthetic Counseling.⁸⁸ It is a highly directive approach in which the counselor confronts the counselee with principles and practices of Scripture to produce behavioral and personality change. The major tenet is that Scripture is the sole source of knowledge for understanding human behavior and therefore holds all the answers to the problems in life. Theodore Jansma states, “Adams takes issue with every non-biblical approach of the various psychotherapists, and also with pastoral counselors [. . .] who seek insights outside the Bible.”⁸⁹ Therefore, Adams did not embrace insights gleaned from psychology or psychiatry, and thought only believers trained in Scriptures were competent to counsel.⁹⁰

Nouthetic counseling is problem-oriented with the focus on correcting sinful behaviors of the client. The counselor verbally confronts and challenges the client with appropriate Scripture “to bring about personality and behavioral change in the direction

⁸⁸ Kenneth Boa states that term nouthetic, “comes from two words, *nous* (mind, comprehension) and *tithemi* (to put, place, lay), conveying the idea of putting something into someone’s mind or understanding. In addition to instruct, it could mean counsel, warn, or admonish, as most other modern translations render it.” Kenneth Boa and William Kruidenier, *Holman New Testament Commentary*, vol. 6, *Romans* (Nashville, TN: Broadman & Holman, 2000), 448.

⁸⁹ Jacob S. Hielema review of *Pastoral or Christian Counseling: A Confrontation with American Pastoral Theology*, in *Particular Seward Hiltner and Jay E. Adams*, by Theodore J. Jansma, *Westminster Theological Journal* 39, no. 1 (September 1, 1976): 205-12, accessed July 7, 2014, ATLA Religion Database with ATLASerials, EBSCOhost.

⁹⁰ Jansma points out that Jay Adams protested “against the medical model and mental ‘sickness;’ [but] Adams lays great emphasis on personal responsibility: ‘The idea of sickness as the cause of personal problems vitiates all notions of human responsibility. This is the crux of the matter. People no longer consider themselves responsible for what they do wrong.’” Jansma, *Westminster Theological Journal*, 209.

of Christian growth, sanctification, [and] Christ-likeness.”⁹¹ Jacob Hielema states that according to Adams, the goal of the counseling process after the counselee is faced with the “reconciling work of Christ” is to “to confess any known sin, ask for forgiveness, and earnestly seek to make restitution wherever necessary and possible—all in order to bring about reconciliation.”⁹² Nouthetic counseling involves at least three persons: “the counselor, the client or counselee, and the Holy Spirit.”⁹³ The Holy Spirit plays more of a role in giving wisdom to the counselor (rather than to the counselee), so the counselor can impart advice and scriptural wisdom for teaching, reproof, correction, and training in righteous behavior (2 Tm 3:17).

Nouthetic counseling has been criticized that, due to its rational focus on biblical solutions to the individuals’ sins, it can come across as insensitive and impersonal. It can appear non-empathetic, “as the counselor cannot listen to or accept the client’s sinful attitudes or ventilations, since the ‘acceptance of sin is sin.’”⁹⁴ The focus is more on “doing” right behaviors than on “being” or “feeling.” Adams premise is that “voluntary changes in behavior [are] a function of intelligent decisions, and the emotions are affected as a result. ‘People feel bad because of bad behavior: feelings flow from actions.’”⁹⁵

The prayer ministry model this project utilizes is not counseling, rather it is prayer ministry that seeks the Persons of the Trinity to give direct revelation to the inmate being

⁹¹ Jansma, *Westminster Theological Journal*, 208.

⁹² Jansma, *Westminster Theological Journal*, 2101

⁹³ Benner, *Baker Encyclopedia of Psychology & Counseling*, 568.

⁹⁴ Benner, *Baker Encyclopedia of Psychology & Counseling*, 799.

⁹⁵ Benner, *Baker Encyclopedia of Psychology & Counseling*, 797.

prayed for. This is in contrast to Nouthetic counseling where it is the counselor who is to receive the revelation from scripture and then to impart his or her Biblical wisdom and knowledge to the one being counseled. Thus, Nouthetic counseling is geared to the left side of the brain where logic and beliefs are store, while the inner healing ministry focuses more towards the right side of the brain and the heart. The latter is activated by direct experience as both the heart and right side of the brain think in images and experiences. The goal is for the person to experience God's joy, delight and forgiveness, which will activate the heart and right side of the brain. Research has established that the right side of the brain actually controls the left side.⁹⁶ This contradicts Adams notion that "feelings flow from actions." Because when a conflict exists between what one knows and what one feels, the feeling part of the brain (the right side) will prevail.

The prayer ministry of this project is also open to general and specific revelations from theology and psychology, unlike the Nouthetic method. Prayer ministry also does not focus on the sinful behaviors (like Nouthetic Counseling), but rather concentrates on the root of the sin. Prayer ministry relies on God to bring about the healing, deliverance, and revelation directly to the individual rather than another person to act as an intermediary.

Models of Inner Healing

SOZO, Theophostic, and HeartSync Ministries are three distinctive prayer ministry models for the healing of inner trauma within the heart. These models will be reviewed and contrasted. The SOZO Ministry was birthed out of Bethel Church in

⁹⁶ Wilder, *Joy Bonds: Developing "Joy Strength" and the Capacity to Persevere*. During a major emotional upset, the right side of the brain will actually shut the left side down and will take full control.

Redding, California. Edward M. Smith out of Campbellsville, Kentucky developed Theophostic Ministries. Andrew Miller in Tallahassee, Florida established HeartSync Ministries.

SOZO Ministry

Sozo is a Greek word, which according to *Strong's Greek Dictionary of the New Testament*, means, “to save, deliver, heal and preserve.”⁹⁷ It draws upon a host of other ministry tools with the goal to “help people receive the package of salvation, deliverance, and healing.” The Basic SOZO Manual states, “. . . [the] aim is to love people and provide information so that the healing of past wounds can break strongholds, replace lies with truth, and close ‘doors’ to the enemy.”⁹⁸ To accomplish this, the goal is to help the persons receiving ministry to connect with one or more of the Persons of the Godhead with all of their heart. Through this encounter, *Abba* Father, Jesus or the Holy Spirit, will reveal the roots of the wounds and trauma and replace it with new truth(s).

Theophostic Ministry

Theophostic is a term coined by its developer, Edward Smith, which literally means, “God’s light.”⁹⁹ Smith focuses on two types of wounds in a believer’s life that

⁹⁷ *SOZO: Saved, Healed, Delivered—Basic and Advanced Manual* (Redding, CA: The International Bethel SOZO Organization, 2011), 8.

⁹⁸ *SOZO Basic and Advanced Manual*, 6.

⁹⁹ The general information section of the Theophostic website states, “Theo (God) Phostic (light) is a ministry of prayer that is Christ centered and God reliant for its direction and outcome. Simply stated, it is encouraging a person to discover and expose what he believes that is a falsehood; and then encouraging him to have an encounter with Jesus Christ through the Holy Spirit in prayer, thus allowing the Lord to reveal His truth to the wounded person's heart and mind.” Ed Smith, “Home Page, under General

must be healed; those that are self-inflicted and those that are others-inflicted.¹⁰⁰

Whenever children are wounded it usually results in them believing a lie about themselves. As thoughts and feelings are always stored together in the brain, Theophostic uses feelings (like smoke) to lead to the root lie (the fire). The goal is for the lie to be brought into God's light so He can replace it with truth. However, hindrances and blocks can be present that keep people from experiencing God and hearing or accepting His truths. Some of these blocks and hindrances have been identified as, "the presence of guardian lies that attempt to block the identity of the original lie (thus keeping the individual from identifying the lie that ensnares), attempts to logically state God's truth, demonic activity, dissociative states, psychological defense mechanisms, and unconfessed sin."¹⁰¹ The goal is to remove these blocks so that all of person's heart and mind are open to be able to receive God's truths.

HeartSync Ministry

HeartSync Ministry is an inner healing modality that deals with the brokenhearted. It is designed to facilitate direct interaction with Jesus and the Holy Spirit to synchronize the broken parts of the heart with each other and with God. It is important to note that

Information Section: What Is Theophostic Prayer Ministry?," Theophostic Prayer Ministry, accessed July 30, 2014, <http://theophostic.com/page12414933.aspx>.

¹⁰⁰ Ed Smith, *Beyond Tolerable Recovery* (4th ed, Campbellsville, KY Family Care, 2000), 58.

¹⁰¹ Bryan N. Maier and Philip G. Monroe, "A Theological Analysis of Theophostic Ministry," *Trinity Journal* 24, no. 2 (2003): 173, accessed June 29, 2014, *ATLA Religion Database with ATLASerials*, EBSCOhost. Bryan Maier and Philip Monroe state in their article about Theophostic, "Smith records that healing (freedom) from the power of lies takes place when Jesus speaks to the person in the midst of the emotional chaos produced by the lie. He likens this to the experience of being in a darkened room and believing that a poisonous snake is somewhere in the room. At the pinnacle of the anxiety, God speaks, and in essence, turns on the light to show you that there is no snake in the room. For true healing to take place, the person must re-enter the experience of the memory and embrace the lie before they ask God to speak into their experience." Maier, "A Theological Analysis of Theophostic Ministry," 173.

HeartSync is a type of prayer ministry and is not counseling. Andrew Miller, an Anglican Priest and Licensed Clinical Social Worker (LCSW), developed it. Miller works mostly with individuals who have Dissociative Identity Disorder (DID), but he discovered over years of observation and in working with people from different countries that all people operate from primary parts.¹⁰²

Miller borrowed the “concept of primary identities” from Tom Hawkins, “but added two crucial innovations: The realization that everyone has primary identities from which they operate, and that the primary identities need to be ‘intentionally synchronized to God and to each other.’”¹⁰³ Thus, it has been revolutionary for Miller to ascertain that

¹⁰² Miller maintains “degrees of brokenheartedness” exist and form a “continuum of desynchronization,” which is as follows: “Daydreaming, Painful Memory, Ego State, DID, DID-Ritual Abuse.” Miller, “HeartSync Basic Training: Healing through Synchronizing Broken and Divided Hearts” (HeartSync Ministry Basic Training Manual presented at the Basic Training Seminar, Christ Church, Nashville, TN, May 13-16, 2015.), 4. Miller stated, “We ALL have Core Parts, regardless of where we fall on the brokenhearted continuum.” Miller, “HeartSync Basic Training Manual,” (Christ Church, Nashville, TN, May 13-16, 2015.), 26. Miller also asserted, “Working with deeply traumatized individuals at the high end of this continuum has served to sharpen our awareness of similar dynamics while working with lower level desynchronization.” Miller, “HeartSync Basic Training Manual,” (Christ Church, Nashville, TN, May 13-16, 2015.), 4.

¹⁰³ Flanagan, “The Birth of HeartSync Ministry Inner Healing through Synchronizing Broken and Divided Hearts.” Miller states in his Basic Training Manual under the “Understanding Primary Parts and Desynchronization” section: “The ideas presented in this outline are adapted from Restoring Shattered Lives by Dr. Tom Hawkins (2006, pps. 88-92) although Dr. Hawkins states that the ideas originated with Pastor Doug Riggs and Dr. Ed Smith.” Miller, “HeartSync Basic Training Manual,” (Basic Training Seminar, Tallahassee, FL, July 10-12, 2014), 11. Miller also states, “I have borrowed from the work of Dr. Tom Hawkins, particularly as it pertains to his presentation of biblical data presented in his conference, ‘Restoring Shattered Lives’ and his book *The Cosmic Hierarchy, A New Understanding of the Angelic Realm*.” Miller, “HeartSync Basic Training Manual,” (Basic Training Seminar, Tallahassee, FL, July 10-12, 2014), 33. Flanagan gives Hawkins’ explanation of why a heart can break in order to allow a person to function. He states, “In Hawkin’s conceptualization, the function/denial identity believes that my abusive parent or care giver is good and I can attach to him, while the emotion/pain identity believes that my parent is evil and may kill me. The protector/confusion [Guardian] identity stands between denial [Function] and pain [Emotion] and ensures that denial [Function] remains shielded from the truth.” Flanagan, “The Birth of HeartSync Ministry Inner Healing through Synchronizing Broken and Divided Hearts.” Therefore, it is the total incompatibility between function and emotion identities belief system that keeps the guardian (protector) in a constant hyper alert state or immobilized. “When the complementarity between the function and emotion identities’ beliefs is lost, it causes painful activism (painful doing and thinking).” Payne, *The Healing Presence*, 164. Although Payne is referring to the loss of complementarity between the conscious and unconscious minds, it aptly applies between the minds of the Function Identity (which is contained in the left brain) and Emotional Identity (which is contained in the right brain).

everyone operates from these core identities. Scott Flanagan explains, “This means that we all have the existence of primary identities at our core being. With this understanding, it was clear that the most pressing issue became learning how to work more effectively with primary identities in the general population of people [versus just those with DID].”¹⁰⁴ Consequently, Miller developed HeartSync to accomplish this task.

The four core primary identities that Miller identified can be synchronized, desynchronized or disassociated from each other to one degree or another. Miller asserts disassociation is essentially just “complex desynchronization.” Desynchronization occurs when any combination of the core parts of the heart are divided from each other, and happens when overwhelming pain or trauma exists without enough joy capacity to recover. This transpires most often in childhood, as early wounding and trauma have an exponentially greater impact while the heart and brain are still in their most vulnerable and impressionable stages of development.

Miller identifies the four primary or core components of the heart as Original Self, Function Identity, Guardian Identity and Emotion Identity.¹⁰⁵ These four core components comprise what he terms the “Core Heart Complex.”¹⁰⁶ Miller states, “The

¹⁰⁴ Flanagan, “The Birth of HeartSync Ministry Inner Healing through Synchronizing Broken and Divided Hearts.” Psychiatry maintains that only people with Dissociative Identity Disorder (DID) have the existence of two or more distinct personalities from which they operate. Miller has normalized this by stating ALL people operate from Core Parts.

¹⁰⁵ Miller consulted with Ed Khouri (who then consulted with Dr. James Wilder) to come up with how they perceive the Core Parts interface with parts of the brain. Miller then synthesized these core primary parts with Dr. Wilder’s material on brain. He equates the core identities of Original Self, Function, Guardian and Emotion respectively with the Joy Center, Left Prefrontal Cortex, Amygdala, and the Cingulate Cortex parts of the brain. Miller, “HeartSync Basic Training Manual,” (Basic Training Seminar, Tallahassee, FL, July 10-12, 2014), 22.

¹⁰⁶ Miller, “HeartSync Basic Training: Healing through Synchronizing Broken and Divided Hearts” (Christ Church, Nashville, TN, May 13-16, 2015.), 5. Scott Flanagan, Ph.D. has collaborated with Andrew Miller on presenting and teaching information about HeartSync. He writes that Miller borrowed from Dr. Tom Hawkins concept of core identities of dividedness that differ from those evidenced in alter

Core Heart Complex' is the more solid core of the greater heart, soul, mind, spirit complex."¹⁰⁷

The Original Self is the most core part or essence of the person. Miller defines Original Self as "the 'heart' or essence of self—who came into being at conception and who has the capacity to connect most strongly with God."¹⁰⁸ A fully integrated heart will have the three core identities synchronized with the Original Self and with God. Miller has found that "Synchronizing the three Core Identities with the Original Self and God often result in an amazing spiritual connection with one's God given identity and corresponding spiritual experiences."¹⁰⁹ In other words, once a person's heart is synchronized they may have Christian mystical experiences.

The next core part is Function Identity (Function ID), which is "the Part of the heart that does daily functioning."¹¹⁰ It allows a person to function even in the midst of devastating pain and trauma. The Function ID can hold the belief "that knowing certain information about one's history is incompatible with survival and/or functioning."¹¹¹ So, the Function ID is often in denial about the emotional pain and distress that exists, so as to be able to carry on and perform the daily tasks of life.

personalities. "Of the primary parts," Hawkins identified "three 'Primary Identities' that are most likely to be found first because they operate closest to current life. These are the Denial Identity, Confusion Identity, and Pain Identity." Miller respectively renamed Denial, Confusion, and Pain Identities to Function, Guardian, and Emotion Identities to make them more understandable to the general population. Dr. Scott Flanagan, "The Birth of HeartSync Ministry Inner Healing through Synchronizing Broken and Divided Hearts," under the "What is HeartSync" Tab, accessed June 29, 2014, <http://www.heartsyncministries.org/what-is-heartsync.html>.

¹⁰⁷ Miller, "HeartSync Basic Training Manual," (Christ Church, Nashville, TN, May 13-16, 2015.), 5.

¹⁰⁸ Miller, "HeartSync Basic Training Manual," 28.

¹⁰⁹ Miller, "HeartSync Basic Training Manual," 11.

¹¹⁰ Miller, "HeartSync Basic Training Manual," 28.

¹¹¹ Miller, "HeartSync Basic Training Manual," 5.

The next primary identity is Emotional Identity (Emotional ID) that is “the Part of the heart which holds emotion.”¹¹² It is “most closely connected to the pain or depression.”¹¹³ Although each of the primary parts can have their own emotions, the Emotional Identity holds the mother lode of the painful emotions and traumatic images. If this area is malfunctioning, a person will have “difficulty returning to joy from one or more negative mood states and [will] experience continuing distress.”¹¹⁴

The next component, Guardian Identity (Guardian ID), is the protector and “the Part of the Heart that guards.”¹¹⁵ It helps the person survive by keeping the pain and negative emotions in one part of the heart, so part of the heart can remain functional. In other words, the Guardian ID keeps the other two primary parts separated, believing that the Function ID would be too overwhelmed to function if it ever were to unite with the Emotion ID. This internal coping strategy helped the person to survive, but now keeps his or her heart in a perpetual state of desynchronization, which hinders connecting or engaging with life, self, other people, or God.

Part of the HeartSync process involves getting the core parts to synchronize with God, to each other, and with the Original Self. The synchronization process often involves the sanctification of any of the parts that do not know God; and leading them into the saving grace of God or knowledge that He wants to help and empower them versus wanting to cast them out. It is important to recognize that while it is possible for spirits and higher powers not of God to be cast out of a person, the core parts of the

¹¹² Miller, “HeartSync Basic Training Manual,” 28.

¹¹³ Miller, “HeartSync Basic Training Manual,” 4.

¹¹⁴ Miller, “HeartSync Basic Training Manual,” 33.

¹¹⁵ Miller, “HeartSync Basic Training Manual,” 28.

person's heart cannot be cast out (even if these parts have or have had demonic or cosmic attachments).¹¹⁶ John Sanford, a pioneer in the inner healing movement, commented that prayer ministry was evangelizing the unbelieving parts of a believer's heart. Miller, however, asserts this is just part of the sanctification process and is essentially what happens when core parts are introduced to and synchronized with Jesus.¹¹⁷

The primary mission of HeartSync is to heal the brokenhearted (Luke 4:17-18a), whereby God connects with and synchronizes the core identities, allowing the person to have a singleness of heart and action (Jer 32:39). Miller asserts the whole point of getting the heart synchronized, is so "we [believers] are then able to love the Lord our God with all our heart and with all our soul and with all our mind (Matt 22:37)."¹¹⁸ Miller asserts, "Healing is not an event but a relationship that must be maintained."¹¹⁹ Believers need to live in a continued and sustained relationship with God, and it is only God who can truly synchronize the heart and facilitate the core parts operating in one accord with each other on an ongoing basis.

¹¹⁶ Jesus states that one of the signs that will accompany his believers is "In my name they will drive out demons (Mk 16:17).

¹¹⁷ Miller has found in taking thousands through HeartSync ministry that "90% of believers synchronize with God through their Function I.D.; and 90% of Guardian and Emotion I.D.'s do not know God well." Thus, this implies that two thirds of most believers' hearts do not know God well. Miller, "HeartSync Basic Training Manual," 6.

¹¹⁸ Miller, "HeartSync Basic Training Manual," 2. Flanagan states, "HeartSync Ministry focuses on the primary mission statement of Christ to *heal the brokenhearted* (Luke 4:17-18a), whereby Christ gives us *singleness of heart and action* (Jer.32:39) to the end that we are then able to *love the Lord our God with all our heart and with all our soul and with all our mind*. (Matt. 22:37)." Flanagan, "The Birth of HeartSync Ministry Inner Healing through Synchronizing of Broken and Divided Hearts."

¹¹⁹ Miller, "Advanced HeartSync Ministry Training." He stated in the Basic Training that HeartSync "is not about getting fixed, but is about deepening your relationship with Jesus. As Jesus is the reward [versus the healing]." Miller, "HeartSync Basic Training," (Christ Church, Nashville, TN, May 13-16, 2015).

Comparison of These Inner Healing Models

The SOZO and HeartSync modalities both give tribute to Theophostic as making foundational contributions to their own models. For instance, directly encountering and conversing with God is a part of all three models. Differences exist between the models. HeartSync, for instance, does take a different approach from Theophostic regarding the “guardian.” HeartSync teaches that the Guardian Identity is a core part of the person’s heart, which needs to be embraced and treated with honor for helping the person to survive. In contrast, Theophostic treats the guardian mostly as a hindrance or block that needs to be cast out, as it is keeping the person from getting to the original hidden lie that he or she believed. HeartSync does acknowledge that “cosmic spiritual forces” of darkness can attach themselves to the lies and broken parts within the guardian, but the model simply invokes the Lord to rebuke any spiritual or cosmic forces that are not of Him. Each of the models also differs in how they react to and treat demonic or cosmic forces.

Miller likewise differentiates HeartSync from Theophostic, by taking the stance that an individual does not need to re-experience an originating trauma. Re-activating the traumatic event and the feeling associated with it is a major part of Theophostic process for identifying lies one has believed. Miller states, “I leave it to Jesus to . . . know what portion of the suffering he wants him or her to embrace. This project agrees with Dr. [William B.] Tollefson who believes that it is not necessary for the individual to re-experience trauma, since they already lived through it once.”¹²⁰

¹²⁰ Oates, *Open My Heart, Lord*, 151. Appendix B lists books for further reading, which includes William B. Tollefson’s book, *Separated from the Light: A Path Back from Psychological Trauma*.

Father's Blessing

A blessing is defined as “the authoritative pronouncement of God’s favour.”¹²¹ A central focus of God’s covenant relationship with humanity involves His intent and desire to bless. Part of the blessing involves God’s special spiritual favor, which results in joy, prosperity, and the strength to live out one’s destiny. Jewish culture regards the blessing of the father as extremely important.¹²² The Hebrew Bible, beginning in Genesis, emphasizes the blessings of a father to his sons. For instance, the patriarchs Abraham, Isaac, and Jacob all gave formal blessings to their children.

What is the importance of the Father’s blessing? To answer this one must look at the practice of God in Genesis with both creation and Adam and Eve. In Genesis 1:22,28 God sets the precedent that His blessing is to come before actions (versus coming after). In other words, God’s affirmation and blessing must precede performance—so one can operate from blessings and not for blessings.

Therefore, Father God’s blessings must come before the performance of His sons and daughters in His kingdom. God blessed Adam and Eve in Genesis 1:28 before He assigned them the task to, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” Father God even blessed and affirmed Jesus before His ministry

¹²¹ Cross, *The Oxford Dictionary of the Christian Church*, 216.

¹²² Part of the Jewish “family solidarity” is due in great part to the family ritual of the fathers blessing their children. Victor Donovan writes, “This last feature of Jewish family life is due in great part to a family ritual that has been maintained by the Jews since earliest times. Foremost in this ancient tradition has been the blessing given by fathers to their children. ‘May God bless and make thee as Ephraim and Manasses,’ is said over boys; ‘May God bless and make thee as Rachel and Lia,’ is said over girls.” Donovan, Victor J. 1956. “A Father’s Blessing.” *Worship* 30, no. 8: 507, accessed October 27, 2014, *ATLA Religion Database with ATLASerials*, EBSCOhost.

began (Lk 3:22). People who have the blessing are able to operate *from* love rather than *for* love and *from* acceptance rather than *for* acceptance. In other words, the blessing allows the heart to be at home in the Father's presence, so the heart can cease striving and to be at rest in love, belonging and acceptance. Therefore, when the male inmates know and experience the love and acceptance of God as well as a father's blessing, it will begin to meet the inner core needs of their heart. This facilitates the process of the inmates learning how to be sons.

Another part of the answer to the question, "What is the importance of the Father's blessing?" lays in the spiritual principle of the spoken word. The blessing is always to be spoken. The spoken word has so much power that even the world was spoken into existence by God (Gen 1:1-26).¹²³ Proverbs 18:21 also asserts, "Death and life are in the power of the tongue" (NASB). Thus, the power of life and death exists in the spoken word—to either bless or curse.

This project is designed to facilitate an interactive relationship between humans and God that Jesus demonstrated while here on earth—especially Jesus' relationship with Father God. Identity and protection (safety and security) are imparted to human beings mostly via their earthly fathers. If individuals did not receive these from their earthly fathers growing up, the good news is that they can obtain them from Father God now—in the present. In Psalms 68:5, God promises to be a Father to the fatherless (refer also to Ps 146:9). When one's heart experiences safety and security in the Father's love, the heart will begin to let down its protective defense mechanisms to allow in others and God. This

¹²³ All creation, with exception of humankind, was spoken into existence. James Jordon states, "God formed man. He spoke everything else into being by a word of command, but He formed man, scraping together the dust." James Jordan, *Sonship: A Journey Into Father's Heart* (Taupo, New Zealand: Tree of Life Media, 2012), 129.

will then facilitate the heart-to-heart relationships so essential to the spirit's healing and sense of wellbeing.

Suffice it to say, human beings need God and each other to be loved to life—regardless of whether they are in childhood or adulthood. As the inmates learn to trust God, they will be enabled to go boldly into His presence, so He can meet their legitimate needs for love, acceptance, affirmation, safety, security and purpose. Bill Glass, a former NFL player who has been in prison ministry for over four decades, states, “There's something about it when a man doesn't get along with his father. It makes him mean; it makes him dangerous; it makes him angry.”¹²⁴ Jack Frost states, “You can be saved, filled, healed, delivered, and anointed; but if you have not found rest in Father's love, you may continue to struggle with fears, insecurities, feelings of inferiority, loneliness, and emotional pain.”¹²⁵

The concept that God is intimate and personal is a foreign concept to many people throughout the ages. Consequently, Jesus came to initiate a new paradigm of how humans are to relate to God on an intimate level. Jesus, as the Son of God, did this by introducing the most important name of Father God—Abba. This was scandalous concept for various

¹²⁴ Nancy Madsen, “The Power of a Father's Blessing: What Former NFL Pro Bill Glass Has Learned After 36 Years of Prison Ministry,” *Christianity Today*, 50, no. 1, 2006: 48, accessed October 27, 2014, ATLA Religion Database with ATLASerials, EBSCOhost. Bill Glass stated in the article, “One reason I think our prison ministry is so effective is that our counselors are like substitute fathers for the kids. They have to meet once a week for 2 hours for 12 weeks. We've had unusual success with that. We only have about 10 percent who get back into trouble, instead of the normal 80 percent. It incorporates everything I'm talking about—the blessing, conversion, mentoring, father/mother substituting, and, to me, it is really the answer for the kid in prison.” Glass, Bill, and Nancy Madsen. 2006. “*The power of a father's blessing: what former NFL pro Bill Glass has learned after 36 years of prison ministry.*” Madsen, *Christianity Today*, 50.

¹²⁴ Cross, *The Oxford Dictionary of the Christian Church*, 216.

¹²⁵ Jack Frost, *Experiencing the Father's Embrace Teacher's Manual* (Conway, SC: Shiloh Place Ministries, 2006), 7.

Jewish people, as God's name was deemed as too holy to even pronounce—with the exception of the high priest once a year. The *Complete Jewish Bible* states, “Already by *Yeshua*’s time, no one ever spoke God’s name except the *cohen hagadol* (high priest) when he entered the Especially Holy Place in the temple to make atonement for the sins of Isra’el on *Yom Kippur*.”¹²⁶

Byron Ricks, author of *Searching for Dad: Nine Side Effects of Growing Up Fatherless and How to Overcome Them*, breaks down the nine side effects of fatherlessness as follows: crisis of identity, silent anger, need to belong, loss of value, poor judge of character, lack of respect, an unfilled void, distorted view of sex, and troubles with love. Regarding “crisis of identity,” he states, “A boy’s search for self starts with his father. Without a dad, most boys have a harder time knowing who they are and where they came from. As men, they often have difficulty taking initiative and demonstrating leadership.”¹²⁷ This underscores the importance of why the inmates must first know who they are and receive the blessing before they can begin to live the Christian life.

Conclusion

This project seeks the transformation of the minds and hearts of the incarcerated males. The theoretical foundation of the project is built upon Dallas Willard’s epistemology of the person, but it concentrates primarily upon the heart and the brain versus the other parts of the soul. This section reviewed several theoretical perspectives

¹²⁶ David H. Stern, trans., *Complete Jewish Bible: An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament)* (Clarksville, MD: Jewish New Testament Publications, 1998), xxxiii.

¹²⁷ Ricks, “Raising Fatherless Boys,” 1.

for transformation of the self, the heart or the mind. For instance, Carl Rogers utilizes a method of unconditional positive regard to bring about the emergence of the real self. Transpersonal therapy pursues the real self through the integration of the body, emotions, mind, and spirit by tapping into a cosmic consciousness within. This prayer ministry model, however, looks to the synchronization of the heart coupled with father's blessing to facilitate the emergence of the true self.

This project embraces Roger's unconditional positive regard, but views it in light of extending God's grace, mercy and kindness to the inmates. Unconditional positive regard is a necessary part of the relationship the prayer minister has to connect with the one being prayed for; as it engages the heart and the right side of the brain (where the attachment circuits are located). This part of the brain operates from images and experiences and is non-verbal. Thus, the unconditional acceptance of the prayer minister serves to meet the inmates' need for significance and creates an environment of safety and security. In HeartSync, this safety and security allows the guardian identity to let Jesus go the emotional identity, the part of the heart that is holding the lion's share of the pain—so He can take it into Himself. Unconditional positive regard is also very affirming to the guardian and facilitates the synchronization process of the primary parts of the heart. In addition, it is vital component of the father's blessing.

Jay Adams' Nouthetic Counseling was also reviewed, as it seeks to change the human personality by confronting sinful behaviors and transforming the mind based solely on revelations revealed in the Bible. The project takes a different stance from Nouthetic Counseling in that the focus is to help the male inmates interact with God, so

they can directly hear from God rather than the prayer minister hearing God for them. As mentioned, this model is also open to insights gained from sources other than the bible.

The project, like the transpersonal approach, adheres to the concept of the necessity of integration of the body, emotions, mind and spirit but from a different perspective. Whereas transpersonal therapy seeks to tap into a cosmic consciousness within to reach one's nirvana, peak experience or self-actualization, the modality of this project seeks to connect the person with God's Spirit so He can bring about the integration and synchronization to help the individual reach his or her highest transformation—which is into Christlikeness.

Research conducted by Todd Hall and his cohorts has been beneficial in showing the effectiveness of experiential knowledge. Their research presented that the most effective transformation takes place within individuals who have an implicit (experiential) relationship with God versus just having rational knowledge of Him. This research affirms that the inner healing methods of bringing about transformation based on experiences with God; but would tend to discount the effectiveness of an approach like Jay Adams' Nouthetic counseling that is mostly rationalistic in nature. Hall's research also reveals that John Bowlby's internal working model of how individuals relate with early human attachment figures, will govern the way they relate and attach to God. In other words, one will project onto God the early life experiences they had with their significant caregivers for the good or bad. To transform these old images and experiences requires new pictures and experiences, as rational (left brain) knowledge in and of its self is insufficient to override heart or even right brain knowledge.

The “joy of the Lord” and the “love” of God to bind up the broken heart and unify it. Thus, joyful, authentic relationships with God and other people are needed to transform the heart and the right side of brain. This is because explicit (rational) knowledge held in the left brain will not override the programming of the heart or the implicit knowledge held in the right side of the brain. It takes the new experiences with God and other people (which involve authentic relationships that include joy and love bonds) to override the old ones.¹²⁸ In short, rational head knowledge will not override heart knowledge, and experiential knowledge will always trump rational beliefs and logic when a conflict exists between the two.

God wants to embrace the broken parts of the heart and provide their essentials needs necessary for well-being. Essential needs such as unconditional expressed love, safety and security, praise and value and purpose. This enables this part of the heart to be synchronized back into the person’s original core identity.

This section also includes the father’s blessing, as it is an essential component to the male inmates identity and to fulfilling their purpose. It is critical that the inmates receive the father’s blessing and affirmation before they begin to minister to others and to fulfill their God given destiny. They must first receive in order to be able give to themselves or to others. In this case, the inmates must receive affirmation before they can give it to other inmates or even their families.

¹²⁸ According to Alexander Loyd, memories are stored as images whose substance consists of energy patterns. He asserts the only way to heal problematic memories is with another energy pattern, which he proposes is the “light, life and love of God.” Loyd, *The Healing Code*, 221. Loyd states, “Memories . . . are stored in our cells as an energy pattern . . . they do not exist as physical tissue. [. . .] Albert Einstein proved with $E=mc^2$ that everything boils down to energy. Well, that includes our memories. The substance of the memory is an energy pattern, but the actual memory is an image.” Loyd, *The Healing Code*, 111. He further explains, “Because whatever problems you have inside of you right this moment exist as images, as energy patterns, and the only way to heal them is with another energy pattern.” Loyd, *The Healing Code*, 115-16.

CHAPTER SIX

PROJECT ANALYSIS

The research was conducted to analyze and process the impact of the participants' personal experience after having received two HeartSync ministry sessions and a declarative father's blessing. The project involved a phenomenological case study on seven inmates.¹ The data was broken into two main constructs an *Awareness of God* and *Quality of Relationship* with Him. It also sought to determine if a reduction in the inmate's anger (*Anger at Others* and *Anger at Self*) occurred. In addition, the study involved evaluating two primary components of the HeartSync Model's "Core Heart Complex": The Emotion Part of the Heart (aka *Emotional Identity*) and the Guardian Part of the heart (aka *Guardian Identity*). Once the data was collected and analyzed, it was then triangulated to validate the efficacy of the HeartSync prayer ministry model as well as the father's blessing. The project adhered to a postpositivist paradigm, as the prayer ministers' worldview had a direct influence on the outcomes, but it sought to interpret the data objectively through the quantitative analysis of pre- and post-questionnaires and an idiothetic and nomothetic analysis of the accumulated quantitative and qualitative data.²

¹ In regards to phenomenological research, Creswell states, "inquirers attempt to build the essence of experience from the participants. In these studies, the inquirer constructs a rich, detailed description of a central phenomenon." John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 66.

² Ralph Hood differentiates between term nomothetic and idiothetic, which are two distinctive forms of knowledge within the psychology of religion field. Hood clarifies that "nomothetic seeks general

Curriculum

The project was designed to be experiential, phenomenological and heuristic in nature. The curriculum consisted of a brief teaching on the following: how the HeartSync Ministry model operates; how the emotional center of the brain functions and is tied into the HeartSync modality; how authentic human-human and human-divine relationships occur primarily on a heart-to-Heart or spirit-to-Spirit level; how it is feasible to have a personal and interactive relationship directly with the God via one's spirit; and that God desires an intimate relationship with the inmates and is always glad to be with them.

Each of the participants was given two HeartSync ministry sessions lasting an average of one hour each and a declarative father's blessing. HeartSync was designed to facilitate a phenomenological encounter with the manifest presence of God on a heart-to-Heart level. It is in the manifest presence of God that the divided and desynchronized heart is transformed and synchronized. In HeartSync Ministry, the synchronization and reconciliation process occurs on a vertical level with God, but also on a horizontal level amongst the core components of the heart itself as well as between the prayer minister and the participant.

This project adheres to the view that the heart thinks (refer to Prv 7:23 KJV) in pictures and experiences and is the source and primary determinate of one's behaviors

covering laws that apply to all cases; idiopathic seeks to explore individual concrete case." Hood notes, "General covering laws have long been empirical psychology's goal, but are no longer thought to exclude the individual case. Idiopathic studies are of immense value both as unique narratives in their own right, and as instances of a general law concretely particularized." Ralph W. Hood, Peter C. Hill, and Bernard Spilka, *The Psychology of Religion: An Empirical Approach*, 4th ed. (New York: Guilford Press, 2009), 483-84, accessed June 11, 2015, <http://203.128.31.71/articles/1606233033%20Psychology%20of%20Religion1.pdf>. Hood uses ideothetic rather than the more common ideographic to emphasize that like nomothetic, ideothetic is a valid source of knowledge.

and attitudes (Prv 4:23). Therefore it was postulated that the issues within the inmates' hearts must be addressed first, in order for lasting change to occur in their behaviors and beliefs. As the heart thinks in pictures and experiences, a major focus of the project was to facilitate the inmates having direct interactive encounters with God's manifest presence. Thus gaining heart knowledge of God versus possessing only a left-brain intellectual understanding of Him. HeartSync served as the catalyst for such direct heart encounters with God.

The HeartSync ministry facilitated the male inmates opening and engaging their hearts to sense the presence of God, in order to let Him take their pain and exchange it with His love and peace. The HeartSync ministry is designed to cultivate a regular, ongoing heart-to-Heart, and spirit-to-Spirit interaction with God; where the inmates have a sense or impression of what God is saying, so they can respond to His love, favor, and forgiveness.³ David Takle states, "When we truly know how much we are loved, it opens the door to the kind of relationship with God that can change our life."⁴ Therefore, the ultimate goal was a dyadic, intimate, interactive relationship between the inmate and God, modeled after the relationship Jesus had with *Abba* Father empowered by the Holy Spirit.

³ Margaret Poloma and Matthew Lee define prophetic prayer as, "a two-way interaction between God and the prayer in which the prayer hears from God and responds to the divine initiative." Margaret M. Poloma and Matthew T. Lee, "Prophetic Prayer as Two-Way Communication with the Divine," *Journal of Communication and Religion* 35, No. 3 (Fall 2012): 271. They go onto to state that it "often includes [. . .] mystical experiences in which communication between God and humans moves beyond monologue to dialogue." Poloma, "Prophetic Prayer as Two-Way Communication with the Divine," 274. The authors then summarize that prophetic prayer "is a process that is best described as an ongoing relationship of deep intimacy and dialog with God." Poloma, "Prophetic Prayer as Two-Way Communication with the Divine," 275.

⁴ David Takle, *Forming: Change by Grace (Facilitator Workbook)* (Pasadena, CA: Shepherd's House, Inc., 2012), 23.

Jesus modeled the Father-Son relationship He intends for these male inmates to experience with *Abba* Father.⁵

The HeartSync model encompasses how the four components of the “Core Heart Complex” operate. The major premise of HeartSync is that all human beings operate from the following four core components: Original Self, Function Identity, Guardian Identity, and Emotional Identity. The assertion is that when one’s Original Self is faced with an overwhelmingly unsafe and unpredictable environment, then a person will cope through desynchronization and will operate from the latter three primary components (or their respective more complex desynchronized parts). It was by God’s creative design that these internal coping mechanisms were given. They allow people—as infants, young children, and into adulthood—to function and survive when faced with chronic or devastating trauma and pain.

Research Methodology

The project employed a mixed research method of the qualitative and quantitative approaches.⁶ Pre- and post-questionnaires were utilized to provide data from the personal experiences of seven participants. The quantitative data came from the pre- and post-questionnaires containing fifty-eight questions that were scaled on a six-point (Likert-style) continuum. The initial qualitative data was garnered from thirteen open-ended

⁵ *Abba* is an “Aramaic word for ‘father’ used by Jesus to speak of His own intimate relationship with God, a relationship that others can enter through faith.” Michael Fink, “Abba,” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 3–4.

⁶ John Creswell states, “Qualitative researchers build their patterns, categories, and themes from the bottom up by organizing the data into increasingly more abstract units of information. This inductive process illustrates working back and forth between the themes and the database until the researchers have established a comprehensive set of themes.” Creswell, *Research Design*, 186.

questions, twelve cluster questions for the participants to check, and three questions about age, ethnicity and religion. Additional qualitative data was derived from handwritten notes taken during the HeartSync ministry sessions, ten open-ended questions on the post-questionnaire, and a final oral exit interview. The exit interviews were conducted and transcribed on six of the participants. Four of the interviews were videotaped and two were audiotaped. Unfortunately, one of participants was sent off to prison before his exit interview could be conducted. The interviews averaged one hour each and greatly enriched the scope and quality of the quantitative findings.

The pre- and post-questionnaires employed parts of a framework developed by two Biola University professors, Todd W. Hall and Keith J. Edwards from a Spiritual Assessment Inventory (SAI) promulgated in 1996. The SAI consisted of “two primary dimensions (*Quality of Relationship with God*, and *Awareness of God*) and five scales (*Awareness*, *Realistic Acceptance*, *Disappointment*, *Grandiosity*, and *Instability*).”⁷ This project focused on the two primary dimensions, but only utilized one of the scales—*Awareness*.

Some of the questions from Hall and Edward’s study were modified to make them more germane to this project, but the researcher developed most. The following scales were created: *Abandonment*, *Anger at God*, *Anger at Others*, *Anger at Self*, *Receptivity from Others*, *Receptivity-Self*, *Emotional Identity*, *Guardian Identity*, and *Forgiveness*. Steve Mory, a psychiatrist who works with the Nashville prison system and as an

⁷ Todd W. Hall and Keith J. Edwards, “The Spiritual Assessment Inventory: A Theistic Model and Measure for Assessing Spiritual Development,” *Journal for the Scientific Study of Religion* 41, no. 2 (17 Dec 2002): 342, accessed April 12, 2014, <http://wellnesscenter.pbworks.com/f/Spiritual+Assessment+Inventory.pdf>.

Assistant Clinical Professor of Psychiatry at Vanderbilt University, assisted in modifying some of the questions and in promulgating new ones.

The *Awareness Scale* measured the *Awareness of God* construct. Numerical changes were measured by the variance of the participants' self-reports from their pre- and post-questionnaires. This quantitative data was enriched by the qualitative information chronicled from the open-ended questions and the participant's oral exit interviews.

The *Quality of Relationship with God* dimension was measured based on a numerical comparison of the inmates' self-reported perceptions from the combination of two scales: *Abandonment* and *Anger at God*. The quantitative data was enhanced by the qualitative data derived from the open-ended questions and exit interviews. The aim was to improve the ability of the inmate to relationally connect with God.

Figure 1 demonstrates the improvement in all of the participants except P7,⁸ who had an increase. The chart represents the pre and post scores per participant from his questionnaire. A decrease in *Quality of Relationship dimension* was desired, showing HeartSync had a positive impact on the participants *Quality of Relationship with God*. It was postulated that as one feels less abandoned by God and has less anger with Him that the relationship would improve.

⁸ For purposes of anonymity and confidentiality in this study, each of the seven participants was assigned a code from P1 to P7.

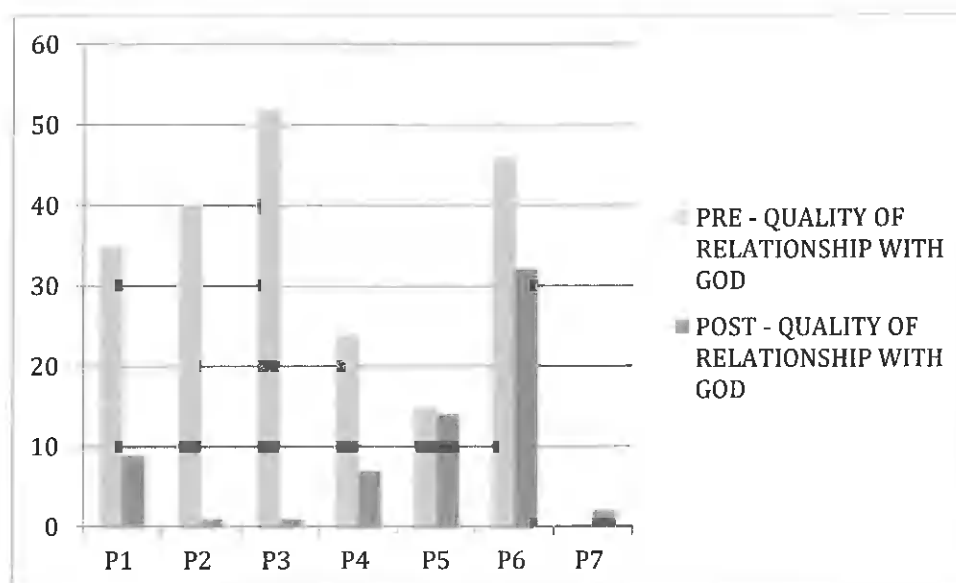


Figure 1. Quality of Relationship with God

Out of the fifty-four total Likert style questions on the pre- and post-questionnaire: nine related to the *Awareness Scale*; seven to the *Abandonment Scale*; five to the *Anger at God Scale*; four to the *Anger at Others Scale*; seven to the *Anger at Self Scale*; four to the *Emotional Identity Scale*; and nine to the *Guardian Identity Scale*; and two to the *Forgiveness Scale*. Seven questions related to the three Scales (*Receptivity from Others*, *Receptivity-Self*, and *Receptivity/Openness to God*) were not utilized due to reliability issues. The *Forgiveness Scale* was not used due to only having two questions.

Abandonment Scale

The reliability of the *Abandonment Scale* per Cronbach's coefficient alpha measure of internal consistency was .95 and .91 for the pre and post scales respectively. Seven questions measured the participant's feelings of abandonment, betrayal, fear, disappointment, rejection, and withdrawal by God. In HeartSync terminology, these

feelings were more indicative of the participant's Emotional Identity (associated with the right brain) versus their Function Identity (related with the left brain). Thus, the questions were asked from a "feeling" point of view versus a "rational or thinking" perspective.

The participants had the following percent decreases in their *Abandonment Scale* measurements: P1 (81%), P2 (100%), P3 (97%), P4 (64%), P5 (22%), P6 (26%) and P7 (0%). All of the participants had a decrease in their feelings of being abandoned by God, which was viewed as positive. Figure 2 below gives a graphic depiction per participant from his pre and post questionnaire scores.

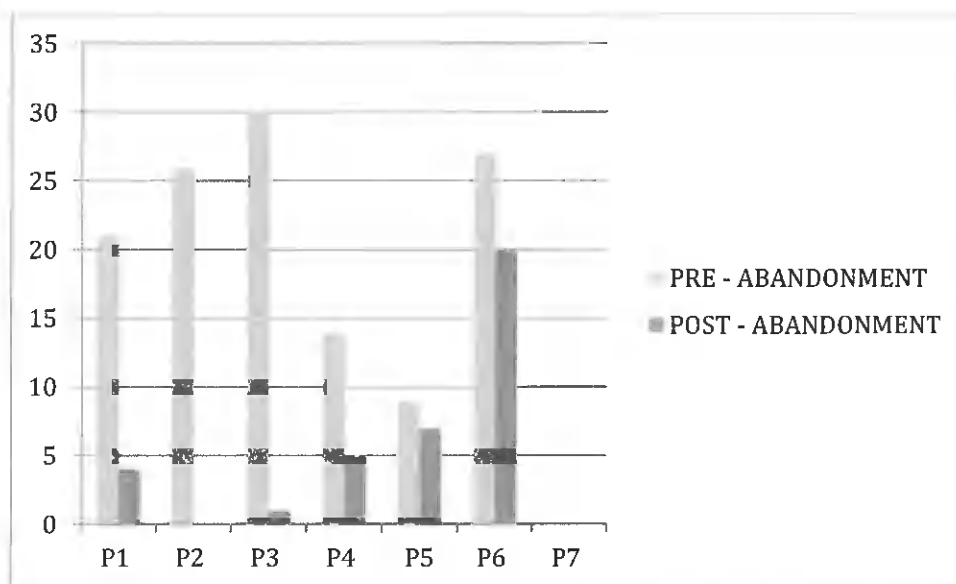


Figure 2. Abandonment Scale

The seven questions utilized for the *Abandonment Scale* were as follows:

- Because I keep messing up, I am afraid God will give up on me.
- When I fail and blow it, I feel God is abandoning me.
- When I sin, I worry that God will withdraw from me.
- I feel I have to please God or He will reject me.
- When I feel God has left me, I feel worthless.
- If I feel God is disappointed with me, I feel it physically.

- If people really knew me or all that I have done they would not like me.

Awareness Scale

The reliability of the *Awareness Scale* per Cronbach's coefficient alpha measure of internal consistency was .92 and .82 for the pre and post scales respectively. Nine questions measured the participant's awareness of God's manifest presence. It is difficult to communicate or have an intimate relationship with a being (God or another person) that one cannot sense or see. Hence, people need to experience an awareness of the object, person or God in order to fully attach or bond.

The participants had the following percent increases in their *Awareness Scale*: P1 (31%), P2 (221%), P3 (330%), P4 (32%), P5 (4%), P6 (10%) and P7 (0%). Figure 3 shows the graphic depiction that all the participants had the desired increase in their awareness of God with the exception of P7 who showed no movement.

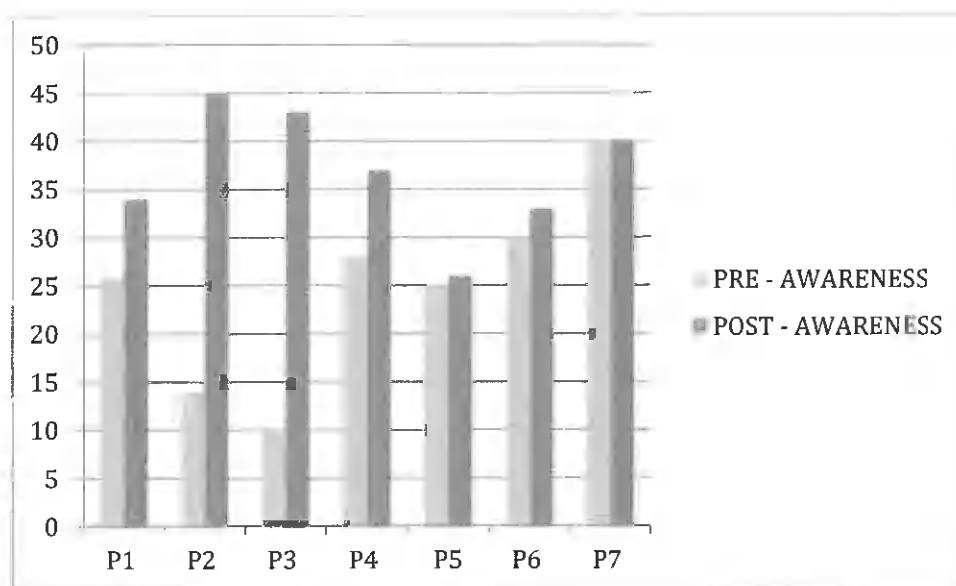


Figure 3. Awareness Scale

The nine questions asked were as follows:

- My heart feels safe in God's presence.
- My experiences of God's responses have impacted me.
- I am aware of God helping me in times of need.
- I am aware of God being very near to me.
- I experience an awareness of God speaking to me personally.
- I am aware of God communicating with me in many ways.
- Have you ever experienced God communicating with you during prayer?
If so, how often has that taken place?
- While spending time with God, have you ever sensed God embracing or hugging you?
- I am open to sensing or seeing God's face and experiencing His embrace.

Anger at God Scale

The reliability of the *Anger at God Scale* per Cronbach's coefficient alpha measure of internal consistency was .95 and .81 for the pre and post scales respectively. Five questions measured the participants' anger toward God as well as their perceptions of Him; whether they viewed God as punishing, betraying or letting them down. It was postulated if the participant's negative perceptions about God could be supplanted with positive ones, then their intimacy level with Him would increase. It is difficult to have a quality relationship with God (or anyone), if one perceives He is angry with them, or if they are angry with Him. One of the ambitions of HeartSync is to reconcile and synchronize the core components of one's heart with God, which often entails dealing with anger and frustration issues.

The participants had the ensuing percent decreases in their *Anger at God Scale*: P1 (64%), P2 (93%), P3 (100%), P4 (80%), and P6 (37%). P5 and P7 had an increase of 17% and 40% respectfully. P7 was asked in his exit interview about the increase in this

scale. He stated, “I might have answered this wrong. I might have answered this the opposite way. Like the numbers being 0, I should have marked 5. You know, I’m not sure, because I am really not that frustrated and not that angry.” His body language and the clearing of his throat indicated that any suggestion he was “angry” infuriated him.

Figure 4 displays the pre- and post-questionnaire scores of the participants. The desired outcome was for a decrease in anger at God.

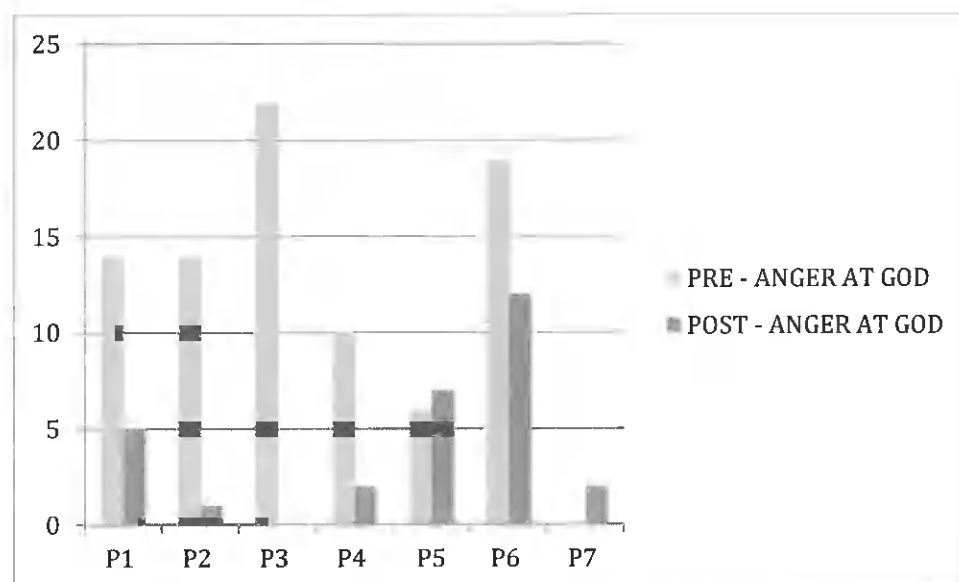


Figure 4. Anger at God Scale

The five questions utilized for the Anger at God Scale were as follows:

- There are times I feel disappointed with God.
- There are times I feel frustrated with God.
- There are times I feel like God has let me down.
- I feel God punishes me at times for things I have done.
- God is upset with me.

Anger at Others Scale

The reliability of the *Anger at Others Scale* per Cronbach's coefficient alpha measure of internal consistency was .90 and .96 for the pre and post scales respectively. Four questions measured the inmate's anger at others. Anger often triggers people to go into a fight, flight or freeze mode causing them to avoid relationship with others or God. If anger exits amongst the core components of the heart then that will manifest itself as anger toward other people and God, because internal reality becomes external reality.

The participants had the following percent decreases in their *Anger at Others Scale*: P2 (81%), P3 (95%), P4 (29%), P5 (36%) and P7 (40%). Decreases were seen as positive for this scale. P1 and P6 both had increases of 5% and 7% respectively. Both P1 and P6 were not willing to give up anger believing it helped to protect and energize their Guardians. P1's Guardian was asked what would happen if he got ride of his anger. He was a little hesitant in answering, but then asserted the anger helps "motivate me, pumps me up, and keeps me going both mentally and physically in here." P6 also had a similar response. He stated, "If I don't have anger I won't be able to survive." Both of their Guardians were not open to Jesus giving them other options and consciously chose to hold on to the anger.

Figure 5 depicts the changes in the participants' pre and post questionnaires.

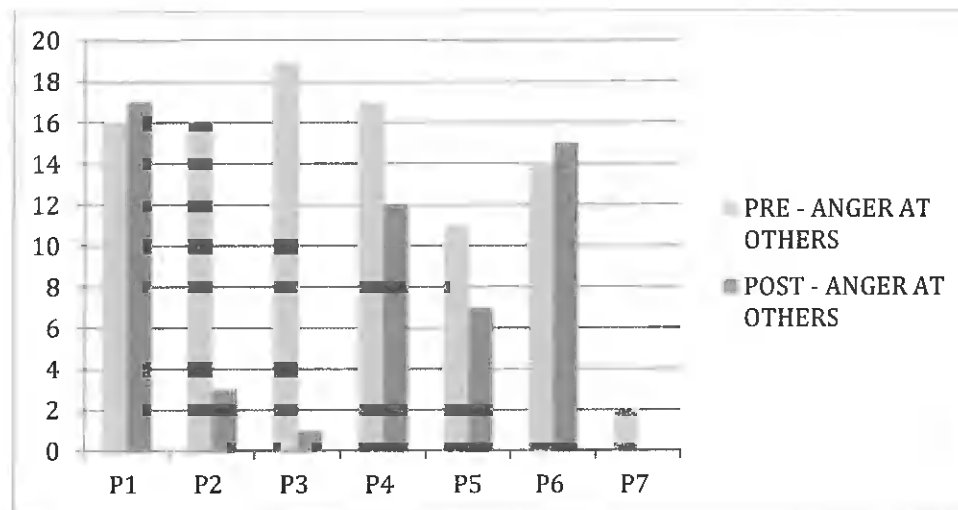


Figure 5. Anger at Others Scale

The questions for the *Anger at Others Scale* were as follows:

- When I get angry I tend to isolate myself from others.
- When I get angry with someone, it is difficult for me to remain engaged w/ him or her.
- When someone makes me angry, I tend to want to fight.
- I get angry easily at things people do.

Anger at Self Scale

The reliability of the *Anger at Self Scale* per Cronbach's coefficient alpha measure of internal consistency was .91 and .93 for the pre and post scales respectively.

The degree to which the components of one's Primary Heart Complex are desynchronized is the degree to which self-hatred and anger exists between them. One aim of HeartSync is a reconciliation and synchronization process among the core components of the heart with each other. One of the by-products, of resolving internal anger amongst the parts of the Core Heart Complex, is that it will begin to manifest in one's external relationships. Therefore, as internal anger and conflicts are resolved, it brings resolution

to external conflicts. Consequently, the *Anger at Self Scale* and the *Anger at Others Scale* had a reliability of .799 ($p < .05$).

The participants had the following percent decreases in their *Anger at Self Scale*: P1 (52%), P2 (96%), P3 (89%), P4 (24%), P6 (4%) and P7 (80%). P5 had an increase of 40%. It is worth noting that although P5 appeared to have more complex desynchronization than most of the other participants, he experienced significant amounts of darkness, heavy smoke, and pain were lifted off or taken out of him. This was the only scale that P7 had much variation (an 80% decrease). He had one encounter where he felt he was having a heart attack while Jesus was taking out so much pain and heartache. The heartache was from deep remorse about infidelity with all the friends of the ex-girlfriend who had borne his children.

Figure 6 depicts the pre and post scores from the participant's questionnaire responses. Decreases were seen as positive. Thus, as internal issues were resolved it reduced anger at oneself. Accordingly, the *Anger at Self Scale* and the *Emotional Identity Scale* had a reliability of .892 ($p < .001$).

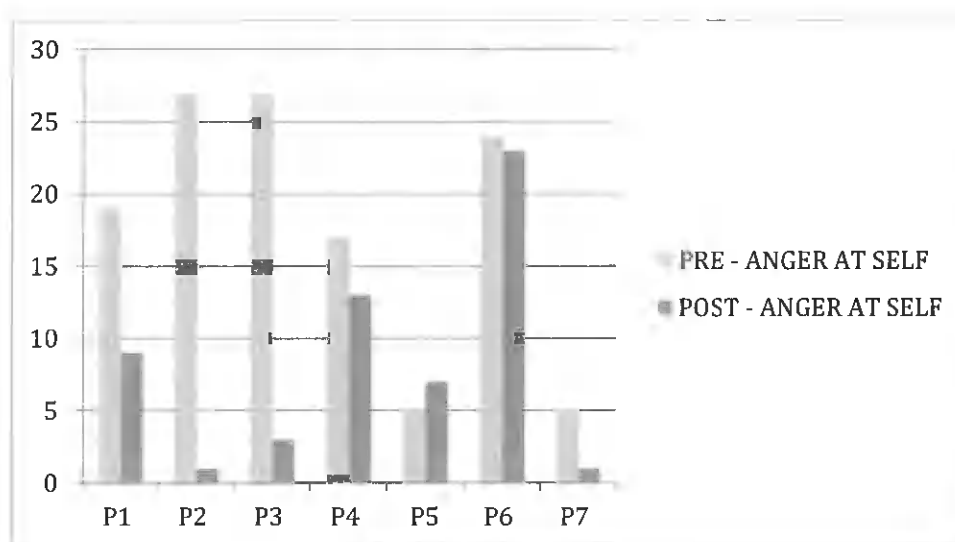


Figure 6. Anger at Self Scale

The seven questions related to the *Anger at Self Scale* were as follows:

- I get angry at myself.
- I tend to get angry at myself for some of the things I do.
- When I get angry I tend to lock up.
- When I feel betrayed by God, I have felt it physically.
- I am angry.
- I hate myself.
- I deserve the negative treatment that I get.

Emotional Identity Scale

The reliability of the *Emotional Identity Scale* per Cronbach's coefficient alpha measure of internal consistency was .91 and .96 for the pre and post scales respectively. Four questions measured how the inmates' felt about themselves and life, as well as if they suppressed their emotions. The participants had the following percent decreases in their *Emotional Identity Scale* scores: P1 (69%), P2 (100%), P3 (100%), P5 (0%), P6 (20%), and P7 (0%). P4 had an increase of 63%. Figure 7 depicts the scores of the participants pre- and post-questionnaires. A decrease denotes a positive progression related to how the participant felt about himself. Therefore, only three had positive movement in their Emotional Identities. This indicates more HeartSync sessions are necessary for the participants who did not show any movement or had an increase.

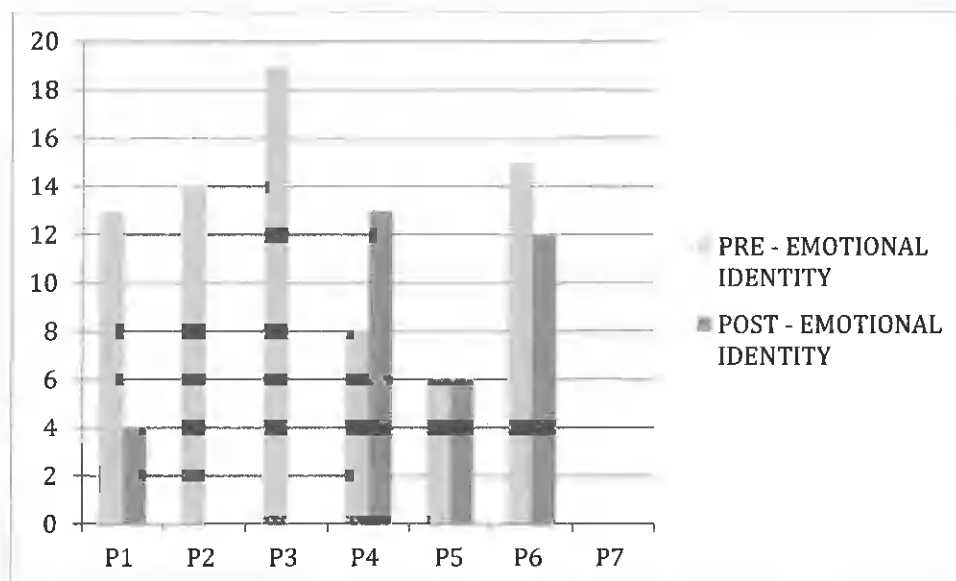


Figure 7. Emotional Identity Scale

The four questions related to *Emotional Identity* were as follows:

- I feel that I just exist, my life is not significant.
- I have a sense of inferiority.
- I feel depressed.
- I bottle up my feelings.

Guardian Identity Scale

The reliability of the *Guardian Identity Scale* per Cronbach's coefficient alpha measure of internal consistency was .96 and .95 for the pre and post scales respectively.

The Guardian part of the heart is also known as the protector. It looks at everything to see if people are good, bad or scary; and then allows one to either engage with or to avoid them. The avoidance modes take the form of fight, flight or freeze.

The participants had the following percent decreases in their *Guardian Identity Scales*: P1 (32%), P2 (97%), P3 (88%), P4 (15%), P6 (8%), and P7 (0%). A decrease was seen as positive. P5 had an increase of 23%, which was possibly due to a life-threatening

situation he felt he could be in if he disclosed some sensitive evidence he knew about. He confided this information to one of the prayer ministers. Just the fact he was able to open up and share was a reflection that his Guardians had developed enough trust to seek guidance. Consequently, it was possibly this external concern that caused his Guardians to go on hyper alert, which generated this increase of 23%.⁹

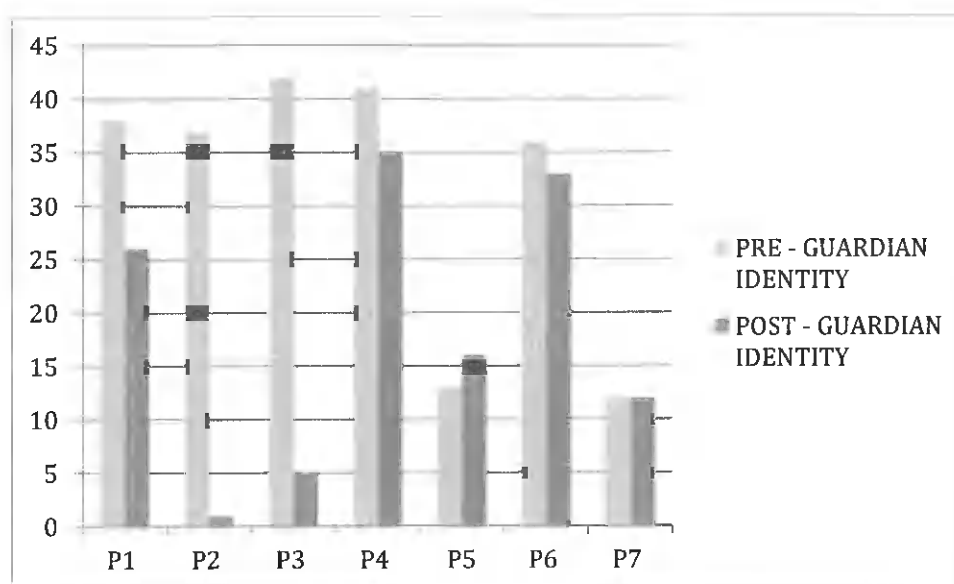


Figure 8. Guardian Identity Scale

Nine questions measured the guardedness of the inmates' hearts.

⁹ The following is a summary from one of P5's HeartSync sessions. It reveals his Guardian was able to release some burdens, anger, heaviness, etc. This suggests that the overall increase in his guardedness could possibly be due to an external variable. The write-up was as follows: "So I felt that was time to ask to work with the guardians who had erected the huge wall. I asked how [P5] felt about that and he stated that he felt very 'stubborn'. After we prayed and I affirmed this new guardian I asked if he would be willing to give Jesus all the burdens and junk that he had been holding that was so heavy for so many years. This guardian released for a long while. [P5] stated that he felt the Lord take so much off of him. He released the responsibility of having to hold this wall in place. All the tiredness, anger, heaviness, fears...he felt great freedom. Jesus came close to him in an open room. [P5] then said, 'the wall is gone'. He felt protected and knew that the Lord was there for him."

- I'm afraid of being disloyal and so hold my hurt inside, refusing to admit it.
- Most relationships in my life are negative.
- I need to be in control.
- I do not trust anyone.
- It is not good to show weakness or feelings.
- If things get too personal I change the subject.
- I have to protect myself because no one else will.
- I feel the weight of the burden from things I have done.
- I feel walls between me and other people.

One of the cluster questions on the pre- and post-questionnaires measured guardedness: "I am hyper alert around other people."

Forgiveness Scale

The forgiveness scale was not used, as it only contained two questions, which were as follows:

- I have a difficult time forgiving others.
- I have a difficult time forgiving myself.

Receptivity from Others Scale

This scale was not utilized due to reliability issues. The questions were intended to measure the inmates' perception about the openness of their heart as well as their capacity to receive help from other people. Because when one's heart is closed due to past trauma, it is difficult to receive. The two questions were as follows:

- It is easy for me to keep my heart open to other people.
- It is difficult for me to receive help from other people.

Receptivity from Others Scale

This scale was not utilized due to reliability issues. The two questions, that were intended to measure the inmates' independence and their receptivity to God wanting to spend time with them, were as follows:

- I do not like depend on anyone.
- If God really knew me, He wouldn't want to spend time with me.

Statistical Analysis

Reliability

The reliability of each scale was estimated using the most conservative Cronbach's coefficient alpha measure of internal consistency. It is recognized that the following are just suggestive given the small sampling of participants. The values for the pre/post scales were respectively: Awareness, .92/.82; Abandonment, .95/.91; Anger with God .95/.81; Anger at Others, .90/.96; Anger at Self, .91/.93; Emotional Identity, .91/.96; and Guardian Identity, .96/.95. It is generally regarded that any coefficient above .7 is reliable. Thus, all of the reliabilities were excellent, as the lowest one was .81. This validates that the participants were really paying attention when completing the pre- and post-questionnaires.

Table 1. Correlation of Pre-Scales

PRE- Questionnaire	AWG	ABDN	Anger - God	Anger - Self	Anger - Others	Emotion	Guardian
AWG	X	-0.76	-0.706	-0.704	-0.779	-0.784	-0.578
ABDN	-0.761	X	0.975*	0.953*	0.84	0.989	0.831
Anger-God	-0.706	0.975*	X	0.907*	0.834	0.987*	0.827
Anger-Self	-0.704	0.953*	0.907*	X	0.794	0.93*	0.896
Anger-Others	-0.779	0.84	0.834	0.794	X	0.955*	0.888*
Emotion	-0.784	0.989	0.987	0.93*	0.955*	X	0.947*
Guardian	-0.578	0.831	0.827	0.896	0.88*	0.947*	X
Bold = p<.05							
* = p<.001							

Table 2. Correlation of Post-Scales

POST- Questionnaire	AWG	ABDN	Anger - God	Anger - Self	Anger - Others	Emotion	Guardian
AWG	X	-0.575	-0.738	-0.514	-0.557	-0.55	-0.561
ABDN	-0.575	X	0.933*	0.937*	0.646	0.751	0.673
Anger-God	-0.738	0.933*	X	-0.64	0.649	0.611	0.598
Anger-Self	-0.514	0.937*	-0.64	X	0.799	0.892*	0.859
Anger-Others	-0.557	0.646	0.649	0.799	X	0.735	0.851
Emotion	-0.55	0.751	0.611	0.892*	0.735	X	0.909*
Guardian	-0.561	0.673	0.598	0.859	0.851	0.909*	X
Bold = p<.05							
* = p<.001							

Correlation of the Scales

Twenty-one items from the seven scales of the Pre-Questionnaire were correlated with each other. The data analysis revealed that seventeen (17) of the twenty-one (21)

items were statistically significant (meaning they had a significant 2-tailed score of less than .05). Of the seventeen items: nine were $p < .05$; and eight were $p < .001$. Anything less than .05 indicates a strong correlation, which signifies the probability that it occurred by chance. Thus for nine of the items, the probability they occurred by chance was less than 5 in 100; and for eight of the items the probability they occurred by chance was less than 1 in 1,000.

The same twenty-one items were analyzed on the post-questionnaire. Nine of the twenty-one items had strong correlations. Of the nine: five were $p < .05$; and four were $p < .001$. Thus, for five of the items, the probability they occurred by chance was less than 5 in 100; and for four of the items, the probability they occurred by chance was less than 1 in 1,000.

The *Abandonment Scale* and the *Anger at God Scale* had a .933 correlation (with $p < .001$, which indicated the probability that it occurred by chance was less than 1 in 1,000). P3's results best illustrated this correlation. Because he felt abandoned by God, he was angry with Him. The inverse also applied. Once the abandonment issue with God was resolved—which happened when he saw Jesus holding him as baby near his baby crib—then it resolved his anger with God (more details of this event will be given later). The same scenario applied with the correlation between the *Abandonment Scale* and the *Anger at Self Scale*, which had a .937 correlation (with $p < .001$). Once the abandonment issue P3 had with God was resolved, the anger he had with himself was also resolved.

A quote in Matthew Lee and Margaret Poloma's, *Social Filters of Godly Love*, succinctly articulated what P3 experienced—once his major abandonment issue with God was resolved.

I think most of the struggle I get from people who struggle, whether it's financially, losing their job, house, whatever, is that you feel like you're in those things apart from God. The greater tragedy that they're dealing with is God's abandonment. And then they finally see that, no, God hasn't abandoned me, God is bigger than my joblessness. God's bigger than my cancer. God will continue to provide, to open doors. Everything about our lives is not meant to reach fulfillment in this stage, this is the path to something so much greater. When people live in that reality, even their own tragedies are not as significant because they're not alone. And God will have purpose in redefining our lives inside the reality.¹⁰

In other words, the struggle people experience with hardships in life is more that they feel all alone in the struggle. The greatest heartbreak, however, is the feeling of being abandoned even by God in the midst of the suffering and adversity. This was the case with P3, but once he became spiritually aware that he was not alone and that God had always been with him, it drastically changed his outlook on life. So, despite the fact his father had physically abandoned him at six months of age and he almost died; the spiritual awareness that God was with him served as a greater reality, and thus completely changed his perspective and the negative feelings about the historical event.

Another participant had a profound experience when he gained the awareness that God had not abandoned him either. P2 expressed the following in one of his HeartSync sessions:

Jesus is holding me and told me I am loved. I appreciate this because I have felt so much rejection. Jesus is holding me and I know I am loved now. I now have a relationship that I have longed for and I don't have to do it alone. I can lean on Jesus.

¹⁰ Matthew T. Lee and Margaret M. Poloma, *Social Filters of Godly Love: A Sociological Study of the Great Commandment in the Pentecostal Context* (Lewiston, NY: The Edwin Mellen Press, 2009), 91.

P2's spiritual eyes were opened to the ultimate reality of God's presence, which changed his internal reality and later transformed his external reality.

Andrew Miller pointed out in the HeartSync Basic Training that the underlying root of abandonment issues comes when one primary component of the heart abandons another core part.¹¹ In other words, the abandonment happens internally first and then manifests itself externally; as internal reality becomes external reality. The reverse is also true, so when the internal abandonment issues of P2 and P3 were resolved, their external reality changed almost immediately.

The *Anger at Self Scale* and the *Emotional ID Scale* had respective pre and post correlations of .93 and .892 (both with $p < .001$). The *Emotional ID Scale* had to do with questions of bottling up feelings, feeling inferior, feeling depressed and that one's life was not significant. The *Anger at Self Scale* questions related to self-hatred, being angry, being angry at self, etc. Thus, if the participants had stuffed (suppressed) emotional pain and trauma, it was likely they had self-hatred, which is when one core component hates or is angry at another core component.

The *Emotional ID Scale* and the *Guardian ID Scale* had the respective pre and post correlations of .947 and .909 (both with $p < .001$). The participants had the following advantageous percentage decreases with their *Guardian Identity Scale*: P1 (32%), P2 (97%), P3 (88%), P4 (15%), P6 (8%), and P7 (0%). The percentage of beneficial decreases in the *Emotional Identity Scales* were: P1 (69%), P2 (100%), P3 (100%), P6 (20%), and P7 (0%). P4 had a 37% increase in his Emotional Identity Scale, which was possibly due to his not answering one of its related questions on his pre-questionnaire.

¹¹ Andrew Miller, "HeartSync Basic Training: Healing through Synchronizing Broken and Divided Hearts" (lecture, Christ Church, Nashville, TN, May 13-16, 2015).

One identified nomothetic theme was that the degree to which the participant's Guardian Identities allowed access to their unresolved emotions, was the degree (in most cases) to which the participant gained a greater awareness of God's presence, experienced phenomenological encounters, felt less abandoned, and their anger decreased. In other words, if the Guardian Identity allowed the participant access to his Emotional Identity to release the unresolved pain, trauma, shame, etc., then the participants (in most cases) felt better about his life and himself.

Themes

Several nomothetic themes were identified from the HeartSync sessions and the exit interviews. They were Relational Trauma from Fathers, Self-Transformation, Social Transformation, Christian Mystical Experiences, and Intrinsic versus Extrinsic. Although these themes will be discussed individually, aspects from one will overlap into another.

Relational Trauma from Fathers

One nomothetic issue pertinent to all of the participants was relational trauma from their fathers during early childhood. Only one of the seven participants expressed that he had a good relationship with his father before age six, but his father left after that point causing him great distress. The participants were asked the question, "What was your relationship like with your father before age six?" Two wrote, "Don't really remember;" two stated, "didn't have one;" two reported it was "not good" and "rocky;" and, one stated, "It was wonderful, He was always there for me."

So, the entire group faced Type A relational trauma with their fathers. Type A trauma is the absence of things that should have been present (like nurture, affection, praise, provision, etc.). As discussed, it is often not what happens to an individual that causes the most damage; it is what did not happen. Neglect is worse than even physical abuse.

Most people will project onto God their earliest experiences with their parents and significant care givers. P5, for instance, experienced the relational trauma of his father coming in and out of his life. He was aware that he had viewed God like his earthly father. During one of his sessions, he saw Jesus' face, but it would come and go. The prayer minister, going on the hunch this was a projection onto God, was led to ask about that relationship with his father. It was discovered that P5 went back and forth from one parent's house to the other, but he never felt connected to his father. His parents were separated when he was very young; consequently he was only with his father on the weekends. He stated his dad showed him "approval by coming to get me from my mother (they were separated)." Thus, when he saw Jesus' face "coming and going," it was a projection of having seen his biological father "coming and going" during his formative years.

Rather than developing a trusting relationship with his father growing up, walls of distrust were built. P5 reported his father lied to him a lot and expressed, "I became immune to the lies. Numb to the lies. It would take bigger and bigger lies for them to cause me pain." Therefore, his Guardians built stronger and stronger defenses to shield him against the hurt, pain and disappointment. He developed an "I don't care" kind of attitude and stated that he just came to be "surprised" if his father did what he said he

would do. The reality was this was projected onto God. So because he couldn't trust his father, part of his heart could not trust God. This part, until healed, will believe that God will make promises, but will never come through on them, just like his father to him did in childhood.

It was noticeable that P5 was in a “numb” like state of existence and that trusting others was difficult for him. His quantitative data revealed the following: His *Emotional Identity Scale* did not change, however, his *Guardian Identity Scale*, *Anger at God Scale* and *Anger at Self Scale* all increased (23%, 17% and 40% respectively). Thus, the beginning of the healing process for P5 was more about building relational and joy capacity by connecting with and affirming him on a horizontal level to build trust. Once his Guardians develop a trust level, they will allow him to engage with others, God and even himself.

Two of the participants were able to reconcile with their fathers as a result of their HeartSync sessions. Their stories are woven throughout the subsequent sections. A huge component of their healing occurred when they experienced resolution to some of the relational trauma with their fathers. In addition to gaining the spiritual awareness that God was with them.

Self-Transformation

To understand if the HeartSync ministry has been effective, one might inquire from the participant himself as to the impact it had on his life. The better attestation of personal transformation, however, comes from the witness of other people, especially those close to the person. So during the exit interviews, the researcher wanted to know

not only what changes the inmates had noted in themselves, but also what feedback they had received from family, cellmates, or guards. Unfortunately, the researcher did not have access to the family members, guards or cellmates to interview them directly, and so had to rely on the participants' own account of what others had witnessed about them. It was an idiothetic observation that the participants, whose quantitative analysis showed the most significant transformation, were the only ones able to articulate the changes others had noted about them.

P3, for instance, was asked the open-ended question on the post-questionnaire, "Has anyone (guards, cell mates, family etc.) noticed or commented on any changes?" He replied, "Yes, I went from more or less locked down to now being a trustee." So by his own written account, the jail had noted such a transformation as to place him in a position of authority. Trustees in this particular jail are allowed to roam throughout the floor on which they reside and are given access to more things than the other inmates.

It was the exit interview, however, that revealed a deeper character change had taken place in P3—in the way he used his authority as a Trustee. Going through the three-day Jail Walk had started his transformation and the jail had appointed him as a Trustee. But it was not until after the HeartSync ministry that he changed how he treated the other inmates with his newfound authority. He went from using this position for personal gain and "how I could get it over on the next person" to looking out for less fortunate inmates who did not have money to buy food from the commissary. Hence evidence of personal transformation could be gleamed from P3's outward actions with the other inmates. The following is a verbatim statement from his exit interview:

When you are a trustee here you have a lot of freedom. As you'll have seen, I roam the halls here freely. I have more access to more stuff than any other inmate in here, little mop packets . . . the little stuff. Main thing is the trays. People in here act like they are starving to death. [What other inmates said to P3 are in the ensuing quotation marks.] "So, man I will buy that tray from you, I will buy that tray from you." Alright, come on with it. And they will give you commissaries for them extra trays. Well, now it is just like . . . I will go around, people who don't make commissaries, and I will give them the trays. "Man what's wrong with you, I will buy that tray from you." Yeah you will buy it, but you have a box full of food. This guy doesn't make store, he's got nothing. So why not just give it to him. You know if I have any extra, I will help you out. "Well, all right man." And then they will still keep come at me, trying to buy stuff. Man I can't do that. "Well, you used too." Used to!

P3 stated in his exit interview, "My sisters, my dad, everybody, they can all tell a difference. [They have said,] 'I don't know what it is, because we haven't even seen you, but your letters, the way you talk on the phone. You've got a better grasp for life.' I'm like, I've got a new outlook on life." P3 acknowledged the change in his life is due to Jesus. During his exit interview, he asserted, "It is a new feeling . . . it is like, well, I am a new in Christ. I thought I was my whole life. But until you actually feel Him [referring to Jesus] and realize He is there—man, it is a whole new experience." Therefore, it was his personal experience with the manifest presence of God that he was attributing to his spiritual transformation. In a handwritten note, P3 stated, "After these heart syncs I have done with Harrold and realizing that I was never alone I am a changed person. I am a man of God NOT AN INMATE! I am a Child of Christ." There again, he acknowledged God has been with him and that intrinsic realization has changed his life.

Another inmate's, P4, spiritual transformation was reflected in his reassessment of how he viewed and treated other people, as well as change in his behaviors. This change was corroborated by what he avowed the guards, as well as his cellmate, had previously expressed to him. The following two statements were from his exit interview:

And some of them [correction officers] say, man what is going to happen to you? You used to be so loud and this that and the other, and now you are so quiet. I didn't even know you were still here. I'm so used to seeing you . . . you haven't been to the hole, I'm so used to seeing you . . . you ain't did nothing.

Even my cellie, I have got an older guy in my cell. He is almost 56 years old. He always congratulates me on the changes I been able to make. We been in the cell together for a year now—in the same cell. He said, “man your conversation is better, you don't cuss as much, you used to be angry [when you] wake up—you don't do that.”¹²

Like P3, P4 apparently had a reputation for acting out and being sent to the hole.¹³

The fact that the guards noted he had not been sent to the hole and was now so quiet (versus being loud) was an indication they had noted a perceptible change in his behaviors. Even his cellmate noted that he was not waking up angry in the mornings. He went on to state, “yeah, a lot of people see a difference since that I have been in this class.”

One Monday night, the volunteers got to witness a tangible proof that a real change had occurred in P4. It materialized when the correction officers made a mistake and brought three new inmates into the Chapel (where the class meets), even though they had never been through the Jail Walk. In theory, only those who have been through the Jail Walk can attend the Monday night classes. The problem for P4 was that one of the guys had raped and murdered his niece. So, he was sitting there without handcuffs or leg irons and therefore had unfettered access to this inmate. When asked about the incident during his exit interview, he stated the following in his own words.

. . . this right here was a REAL problem for me—coming from where I come from. Coming from, you know, where I am today. And the first thing I did was pray about it. I told Him I couldn't handle it. God I can't handle it, I don't know how to handle it. I don't know . . . it was just too quick, I never thought about it. I

¹² P4 had a eighty percent reduction in his *Anger at God Scale*, a twenty-four percent reduction in his *Anger at Self Scale*, and a twenty-nine percent reduction in his *Anger at Others Scale*.

¹³ The “hole” in prison slang means an isolation (or segregation) cell, used for solitary confinement as punishment for serious offenses.

never had a plan on being confronted with this type of situation. And all I know is—how I used to handle things. It is all I know how to handle. It is the only way I know how to do this. For the first time in my life, the first thing I did was pray. I prayed to God, I don't know what is going on. I don't know if this is a test. But I can't handle this right, do what is best for me. And within less than 2 minutes . . . well within 30 seconds, because I was fixing to react because I just couldn't take it. And before I could react, they was back in there to get them to bring them up out of there. The guards came back in in less than 30 seconds and told them, "hey get up out of here you ain't supposed to be here." It was handled from that end.

An idiothetic observation was that P4's first response was to pray and ask God for help. The answer came quickly as the correction officers immediately removed the inmate within seconds. These correction officers will probably never know the extent of their mishap, because of the change that had occurred in P4. Even the volunteers did not know at the time what had transpired. However, P4 later explained it to one of the volunteers, which is why the researcher knew to inquire about it.

P4 used the whole incident to gain even further insights into himself. Upon reflection of the incident, he understood that it was ultimately an issue of his pride since his reputation could be questioned. Because what would other people think, who knew he had unfettered access to the guy (who had raped and murdered his niece) and had done nothing? He questioned himself, "Was it just that you couldn't . . . you know . . . have him get around you, and somebody say he was around you—worried about what somebody going to say that he came around." So, not only did he gain the awareness of that it was an issue of pride, but that he had to let it go. "I had to get rid of that. Pride and reputation and stuff like that."

Forgiveness

Forgiveness is part of the reconciliation process between the primary components of the Core Heart Complex, but is not a focused part of the HeartSync training like it is in other inner models (i.e. SOZO). So, the participants were asked in the open-ended questions on the pre- and post-questionnaires: “Do you feel God has forgiven you for the worst things you have done?” Their responses from the pre-questionnaires ranged as follows: Four responded “yes”; one qualified his affirmation with, “I feel he has forgiven me, but is upset with me for not trusting in him enough to be totally honest with myself and others”; one responded “no”; and one “sometimes.” Their answers all switched to yes after the HeartSync sessions with the exception of one who wrote, “Sometimes I do, I’ve got to constantly remind myself.” One observation was that the testimonies of the participants who showed the greatest transformation all included forgiving other people.

P4, for instance, expressed he was able to forgive the young man who had raped and murdered his niece. Forgiveness was an idiothetic theme related to his transformation. He voiced the following related to when the young man was accidentally brought into the chapel:

Once I thought about it and prayed about it, I forgave him. He got to deal with that with God, I don’t have to . . . you know it was hard because it brought back memories of what happened. True enough, that was hard to deal with, but once I looked at it and thought about, what would Jesus want me to do? And it was forgive him and let him deal with that. You know, that is what he gotta deal with. He’s going through enough without me.

Because he was able to extend forgiveness it demonstrated he had received God’s forgiveness and given it to himself; as one cannot give away what they do not have (or possess). Therefore, he was empowered to extend forgiveness to other people, in this case the young man who had murdered his niece. “Unforgiveness” was an issue he had written

about on his Post-Questionnaire. He wrote, “I am glad I went through this. It opened doors and helped me deal with a life of unforgiveness. And help me realize things I thought were gone was there, but to face them and lift them off my shoulders.”

During the exit interview P4 was asked, “What do you think brought about the change from how you would have reacted before [in relation to the incident with inmate who raped and murdered his niece]? What do you attribute that too?” He responded,

The love you’ll showed me in that class. The love I have gotten since I have been involved in this class. When we went to this class and had to pick signs off the wall—and mine was forgiveness, and because, it was always hell-bent hard for me to forgive. And when I got in the class and learned that God had forgiven me, I could forgive somebody else. You know, and uh, like I said, I couldn’t handle that at the time [referring to his niece being murdered]. But I knew to pray about it.

It is evident from this whole incident that a shift occurred in P4’s focus, which went from being self-centered to being others-centered. In referring to the young man who had raped and murdered his niece, he stated, “You know, that is what he gotta deal with. He’s going through enough without me.” So, he went from focusing on his own reputation (and what others might think if he did not seek revenge), to forgiving the guy and realizing that he had enough troubles to deal with. The fact he did not jump up immediately and seek retribution on the young man was evidence some type of transformation had indeed occurred.

Forgiveness was also part of P3’s transformational process. He wrote his father a letter (refer to Appendix B) after his first HeartSync session. His father, after receiving the letter, came to visit him at the jail even though they had not spoken in over two years. His father asked P3 to forgive him for “just giving up” and “walking out” on the family.

The two mutually decided to have a relationship at the visitation. The following is an excerpt from P3's letter to his father.

Heart sync has allowed me not only to forgive others but to forgive myself as well. And that's the main thing I was missing. That's why I kept going back. I always thought people were better than me because they never messed up like I did. But God looks at everyone who knows him the same. He loves us all equally.

It is noteworthy that P3 was able to extend forgiveness to his father in part because he had forgiven himself. When the core components of his heart reconciled in this area and began to synchronize, then he had that to give to others. Consequently, his internal reconciliation manifested itself externally with the reconciliation with his father. The internal forgiving of himself was exhibited externally in the forgiveness of his father.

Social Transformation

Two of the participants had extraordinary reconciliations with their fathers. The reconciliation between P3 and his father was particularly pertinent. When P3 was six months old, his father just gave up on the family and just walked out. What exacerbated the situation was that P3's mother was working a double shift while his father was watching him at home because he was sick with pneumonia. So, eighteen hours later she comes home to find P3 abandoned in his crib. He had to be taken to the hospital and put into a Neonatal Intensive Care Unit where he almost died.

P3 would not see his father again until he was fifteen years old. He expressed in an initial open-ended question that he "hated him [his father] for what he did." To help him survive this event and the on-going Type A trauma of not having a father, he erected a massive wall that he described was "like a vault that was never going to open." The

purpose of the wall (which in HeartSync terminology is a Guardian) was to keep the overwhelming pain walled off, so he could survive and function.

One of the basic tenets of HeartSync is to enlist the Guardian's permission to gain access to the pain and trauma that the Guardian has been protecting. P3 had discerned that the six month olds baby crib was on the other side of the vault. When the prayer minister and P3 initially encountered this huge Guardian, the Guardian was unwilling to let anyone get anywhere near the pain or hurt. Although the Guardian had been introduced to Jesus, he initially was not even willing to let Jesus go near it. Thus, the prayer minister praised and thanked the Guardian for the job he had done in helping P3 to survive and to withstand such trauma.

P3 was then informed that the prayer minister did not have to be present for the Guardian to let the wall down, that he and Jesus could do that at anytime.¹⁴ Two weeks passed before the Guardian was willing. It happened during a dream, when P3 saw the wall come down. He walked over to the crib where the six-month-old baby was supposed to be. To his surprise the crib was empty, but when he turned around, he saw Jesus standing there holding him as a baby. He was struck by the revelation that Jesus had always been with him and had never abandoned or rejected him. The following is an excerpt he wrote to summarize what transpired.

That night I had a dream. Jesus and I were standing in front of the door. And the wall fell!! The door opened slowly and in that room was a crib and a low hanging light over it. I walked up to the crib to see what was in it. As I walked up slowly I looked down into the crib and it was empty. I was dumbfounded. Wondering why? Then I turned to see my dad in the corner his head in his hands in shame

¹⁴ It is important to point out that the goal is never to get rid of the Guardian(s) but to introduce him or her up to Jesus. Jesus will often lift off the pain and trauma off of the Guardian and will then give wisdom to assist in better doing his or her job.

and none other than Jesus holding the baby. Then that was it! I realized it all. He never left!! Not one time. He was with me then as he is now.¹⁵

It is important to highlight his statement that “He [God] is with me.” This was an idiothetic theme expressed by several of the participants. The awareness of God’s presence provided several of the participants with peace, power and purpose. In the case of P3, one thing it did was to empower him to immediately write the letter to his father.

P2 also suffered from relational trauma related with his father, who left the family when he was six years of age. He stated up that until the point his father left, “It was wonderful. He was always there for me. I looked up to him. He was my idol.” However, afterwards his mother blamed him as the cause for his father’s exodus. He felt he wasn’t loved after that point. He wrote, “I was always being put down and felt it was my fault when my dad left.” He conveyed that growing up he heard, “You are worthless, you are a fuckup, how can anyone love a disobedient child like you.” This caused him significant amounts of shame, which he verbalized, “shame feels natural.” The put-downs by his mom, in addition to his father leaving, resulted in a lot of unresolved anger.

Another contributing factor to his shame and anger was some type of “abuse” that he mentioned happened after his father left. He believed that if his father had been present, it would never have occurred. He wrote, “I have secrets that no one knows and I have bottled up for so long that I can’t believe I can forgive myself for.” It was evident that shame was present, especially when it was difficult for his Function Identity to look into Jesus’ face during an encounter they had. This is often the case when shame is present. Thus, one indication that some of the shame had been healed was the fact P2

¹⁵ Refer to Appendix A

could look into God's eyes. He expressed, the "Lord's eyes were a golden hazel and filled with love."

During one of the HeartSync sessions, P2 was able to release a lot of the pent-up emotions that his six-year-old internal little boy was holding. When Jesus opened the prison door to the little boy's emotions, he reported the room was "filled with junk." Jesus became a "batman" type figure and cleaned the room by kicking and slinging things out. He expressed that a "black cloud came seeping out," and "it feels like shame, regret, pain, numbness, and a little ticking sound." After releasing the black cloud, he asserted, "I finally see the little boy smile—it feels good. The little boy feels overjoyed." It was creative how Jesus manifested Himself in such a way that felt safe for the little boy by appearing like a batman action figure.

During P2's exit interview he stated, "And a lot of time, I thought there is NO WAY I could ever be forgiven or NO WAY could I ever forgive myself, but now I realize that I can." He was then asked the question, "What brought you into that realization that you could forgive yourself?" He replied,

A lot of it has to do with the peace of God coming upon me saying, you know what—I have forgiven you—you can forgive yourself. You do not have to harbor the feelings anymore. It has been, how do I express . . . [he was laughing] . . . wonderful to me.

A fact to reiterate is that individuals must receive forgiveness and give it to themselves first, before they can give it away to other people. P2 was able to receive God's forgiveness and this part of his heart was able to be internally reconciled with God.¹⁶ The external outcome was reconciliation with his father. He stated, "As a matter

¹⁶ P2's initially answered the open ended question "Do you feel God has forgiven you for the worst things you have done?" as, "I feel he has forgiven me, but is upset with me for not trusting in him

of fact, my dad has actually come back into my life, me and him are on better communications, a better level now. We are actually in communication every week.” He expressed the reconciliation process with his mother, however, is taking longer. “As for my mom, [. . .] we’re getting there, it is a slow process. I had a lot more animosity toward her than really anybody, because of things that happened between me and her.”

Christian Mystical Experiences

All the participants had phenomenological experiences, some of which were sensory in nature. Ralph Hood notes that Walter Terence Stace identified “extrovertive mysticism” as including “an experience of unity that is sensory based.”¹⁷ All but one of the participants experienced tactile sensations of God embracing them or felt His arms on them. The following are instances from several of the participant’s experiences. P1 felt Jesus’ arms around him and reported, “It feels warm and I feel covered.” P2 expressed, “Jesus is holding me and told me I am loved.” Jesus later told him “it is going to be ok,” to which he stated felt “peaceful and calm.” At one point P2 verbalized that he felt a “warm sensation” on the back of his neck and head. P5 experienced the Lord’s presence from behind on his shoulders and asserted that he “felt strong faith, and was thankful.” P7 felt Jesus’ arms around his shoulders and felt the Lord’s presence.

enough to be totally honest with myself and others.” His answer to the same question after HeartSync was, “Yes, He forgave all.” His quantitative data also supported that he had received God’s forgiveness and had given it to himself; as his *Anger at God Scale* decreased 93%, his *Anger at Self Scale* decreased 96%, and his *Anger at Others Scale* decreased 81%.

¹⁷ Ralph Hood, “Theory and Methods in the Psychological Study of Mysticism,” *International Journal For The Psychology Of Religion* 23, no. 4 (2013): 298, accessed March 16, 2015, ATLA Religion Database with ATLASerials, EBSCOhost.

P4 had an experience where one part of him felt one way about being hugged, while another part felt a different way. P4's Function ID part reported it felt "normal" to be hugged by Jesus, while his Emotional ID claimed that it felt "strange." He had reported in his first session that he did not believe that his Function ID and his Emotional ID could "co-exist." Once he got in touch with his Emotion ID and looked into Jesus' eyes, he sensed Jesus communicated, "it's ok, it's going to be ok." He claimed he felt "no fear." Jesus told him that he would be there with him, and that he didn't have to do things by himself anymore. P4 expressed he felt "strengthened" by this.

P3 had an intense mystical experience, which caused him to have a sense of awe. He claimed to see Susan Wright's hands glowing during their HeartSync session. The following is a write-up of the session by Susan.

[P3] said that before we began to pray that he saw that my hands were glowing. It was shocking for him. He has never experienced anything like this before. He then said that as I prayed that the Lord remove any pain and baggage off of these guardians, he saw Jesus on the cross and His hands were glowing just like mine did. He was in awe with what the Lord was doing. Andy Miller, the founder of HeartSync, has seen that many experience a greater ability to see and experience things in the spiritual realm after HeartSync. I explained to [P3] that this is what was happening to him. The eyes of his heart are being opened.

During his exit interview P3 brought up the incident. Per his account, I glanced down and looked at your [Susan's] hands and they were glowing. I was like—Lord my eyes are messing up. And then I looked away for a minute and then when I looked back, you were the same but your hands were still glowing. And it was only when we were talking about God and what He has done, and He was filling my soul, were you glowing like that. I swear to this day her hands were glowing [he laughed]. I even told one of my buddies in there about that . . . [the friend responded] "man you are crazy." Boy I feel crazy, but I'm telling you, her hands were glowing."

During the same HeartSync session, P3 reported that negative emotions were "going out of him like flashes of light." Susan in her write-up of the session stated, ". . . his emotions were in a soup bowl and the steam was light flashes of blue, red, green

lights. The emotions were evaporating.” P3 discussed this account during his exit interview and asserted, “my feelings looked like a bowl and like it was evaporating.” This was validated by P3’s anger decreasing at God, Others and Self (100%, 95%, and 89% respectively).

P5 had a Christian mystical experience when he saw Jesus open the door to his Emotional Identity. He saw a “goat” inside, which represented “evil” to him. Jesus replaced the goat with a big pure gold bowl or pot-like instrument, which he stated looked like one that was used in the Jewish Temple for burning incense. When asked what that meant to him he stated, “purity.” He also felt that Jesus told him it meant “purity.”

Intrinsic vs Extrinsic

Christopher F. Silver pointed out that Gordon Allport in his research on religion discovered two types of religiosity—intrinsic and extrinsic. Silver notes,

Allport noted extrinsic religiosity was more concerned with outward socialization, immature faith, and judgmental attitudes. The intrinsically religious individual was concerned with heartfelt experience by being religiously mature and non-judgmental.¹⁸

The HeartSync ministry was more successful with those who had intrinsic religious heartfelt experiences. Two participants (P6 and P7), however, remained more in the extrinsic religiosity category. They were more judgmental and legalistic in their

¹⁸ Christopher F. Silver, “Psychology and Religion: Explorations in Paradigm, Theory, and Method,” in *Psychology and Religion: Explorations in Paradigm, Theory, and Method*, quoted in Bart L. Weathington, Christopher J.L. Cunningham, and Brian J. O’Leary, eds., *Applied Psychology in Everyday Life* (Newcastle upon Tyne, United Kingdom: Cambridge Scholars Publishing, 2011), 84.

beliefs. It is worth noting that when asked what their relationship was like with the father before age six, both wrote, “Don’t really remember,” on their pre-questionnaire. Both also expressed intense anger at other people in their session, which was never resolved.

P7, for instance, talked about one of his cellmates in very judgmental tone. He felt the cellmate was acting inappropriately with the way he was bartering with his commissary items. He went into a diatribe about an inmate that wanted “two for one with his commissary items, when he trades them.” His body language and tone of voice became agitated while expressing this inmate was of another race. He was “shaking and fearful of what he might do,” as he was so “mad” with the cellmate’s actions. He stated, “I am old school. If you do it me, it is ok for me to do it to you.” This last statement, from one of his HeartSync sessions, revealed a more extrinsic legalistic attitude and belief system. His body language and statement bared a lot of anger.

The other inmate, P6, also expressed the legalistic notion that he was “reaping what he had sown.” Because he had been mean and unmerciful to a man who struggled in a similar area as himself, he now felt he was reaping what he had sown. Thus people were being mean and unmerciful to him. He verbalized he kept seeing the man’s face in his mind and believed he deserved what he was happening to him because of how he had treated this individual. Fortunately, he was able to release to the Lord all he had done to the man and was able to receive the Lord’s forgiveness. Although he was able to resolve this issue, it was evident there were many other unresolved issues, especially with his father; and his Guardians were not allowing access to these areas at this point.

On the *Guardian Identity Scale*, P6 went from initially being the fifth less guarded to becoming the second most guarded of the seven participants. This was because

HeartSync process facilitated most of the other participants becoming less guarded. His *Guardian Identity Scale* did decrease but only by eight percent. This low percentage was validated by his qualitative data and the fact that he remained very guarded throughout both sessions. The qualitative data revealed his conscious decision not to give up being mad or angry, as he perceived it provided him the fuel needed for self-protection. He stated, “If I don’t have anger, I won’t be able to survive.” He declared he had “to be guarded in jail” and that it was “not safe to show weakness or vulnerability.” “I get played if I allow myself to feel. When I was first incarcerated I opened up to people and trusted and then got played.” Thus, he equated letting his guard down to “getting played,” which was similar a similar feeling he had in relation to letting his guard down with his father.

The HeartSync ministry did help him to gain awareness his guardedness. He stated, “[my] heart is broken and each piece has its own guardian.” He wrote the following in an answer to one of the open-ended questions:

I really enjoyed the heartsync program. It allowed me to understand the importance of a guardian, and how it allowed me to function day to day. I have learned how to let Jesus’s love fill the void that the guardian works so hard to fill. Even though it’s a process, but my goal is not to depend totally on my guardian, but depend solely on the love of Jesus.

This account revealed his guardians were still striving. It is noteworthy that he grew up in the most religious background of the seven participants. His father was a pastor. Per his Pre-Questionnaire, he did “not remember” what his relationship was like with his father before age six. He expressed current anger and disappointment at his father and felt extreme rejection from his family and Christians since being incarcerated.

The following heart picture reveals his internal perspective of his relationship with God.

It is from a write up by Susan Wright from their HeartSync session together:

He felt very distant from the Lord. He saw a big lake and a mountain. Jesus was on the mountain. The lake was in between he and the Lord. He felt that the Lord wanted him to come to Him, but that he was afraid because he could not swim. I asked him what he believed about the Lord in this place. He then became emotional again and stated that he is angry with the Lord. Through the tears he shared that he felt he needed to hold onto the anger. He had served the Lord for years and does not understand why the Lord has allowed his life to go in the direction that it has.

One can feel his frustration, anger, and hopeless in seeing Jesus on the other side of the lake, but not being able to get to Him because he could not swim. As well as the implication that it is up to him to get to God, because God was not coming to his side of the lake. His heart's view was that God was out of reach, removed and inaccessible to having a close or personal relationship with him. If he wanted a relationship, then he would have to figure out how to overcome the barrier of the lake.

Although this is how his heart perceives God, this is most likely a reflection of the relationship with his earthly dad. When asked the question, "Are you aware now how you viewed Father God like you saw your earthly father?" he responded "yes." Thus, the same scenario of God being remote and inaccessible has played out in his relationship with his father not only when he was young, but also during the last few months.

His father, who lives in another state, came to town twice for family events, which resulted in P6 becoming very angry regarding visitation complications. It was planned for P6's young son to visit him in jail, so he requested his dad come to the next visitation day. The father came anyway, but promised to stay in town over the weekend to come see him again on Monday, so they could have a more focused visit. However, his dad went home Saturday and thus did not come to the visitation. P6 was "pissed and

disappointed.” He felt he “should have known better” than to let his guard down with his dad. He stated, “nothing has changed with him.” He later elaborated, “When dad was visiting I was modeling to him talking to my son to let him know what he should be doing. Dad told me that ‘the way you love your son is how I love mine.’” P6’s response was “bullshit,” which he expressed in a very angry tone.

During the HeartSync session, the Guardian protecting his “father pain” was addressed. He stated, “I can’t waste time and energy on this, I have my son to worry about.” Thus, the guardian was not willing to let the prayer minister or Jesus get near the pain. He had gotten his hopes up that his father would come back to visit with him, and was extremely hurt when he did not. Therefore, he felt like a “sucker” because he had let his guard down with his dad. These feelings were exacerbated when his dad came back to town a second time, but did not come to visit him. P6 was so angry, he told his sister, “tell him [their father] he never has to worry about seeing me again, that I am through with it.”

It was clear his guardians were protecting him from not only from the present pain, but also the past Type A trauma from the lack of relationship with his father. He stated that he did not remember what his relationship was like with his father before age six, indicating it probably did not exist on an in-depth level. The same walls between him and his dad also exist between him and God. He thus saw God and his dad as being out of reach, removed and inaccessible to having a close or personal relationship with him. He was angry with both, declaring that he was “pissed and disappointed” with his dad and was “angry with the Lord.”

So, until his Guardians can gain a comfort level to let their protective barriers down, he will live out of a hyper alert position always in a protective mode. His guardedness comes at the great expense of not being able to connect with God, other people, or even parts of himself. Thus P6 was one participant whose primary components of his heart did not reconcile with each other. He did state at his last HeartSync session that he wanted more prayer.

Summary of Learning

This section will integrate the Biblical, Historical, Theological and Theoretical Foundations of the project as each relates to males in a county jail setting. Isaiah 61:1-2a and Luke 4:18-19 were the pericopes for the biblical foundation; Martin Luther was the historical figure chosen for the Historical Foundations; Doctrine of the Trinity was the basis for the Theological Foundation; and Dallas Willard's epistemology of the whole person served as part of the Theoretical Foundation.

Biblical Foundations

Isaiah 61:1-2a and Luke 4:18-19 were passages that served as the biblical foundation for this project, as they deal with the release of captives and the setting free of those who are oppressed. A lot of the inmates were internally captive and bound by many layers of wounding and trauma, and this internal reality manifested externally in their imprisonment. Jesus implied in Luke 4:18-19 that He was the promised messianic-servant prophesied in Isaiah 61:1-2, who had come to bring salvation, healing and deliverance. Thus, it is Jesus who frees and synchronizes the inmates' hearts from the trauma and pain

of the past. Internal freedom within becomes freedom without, as was clearly demonstrated by several of the participants in the project.

A common motif in Isaiah and Luke was that salvation was for everyone, which was good news for the inmates. The concept of salvation, in Isaiah, evolved from being based upon one's personal efforts to being understood as being a gift from God. Luke taught that the justification of humankind was due to God's mercy alone. It was important for the inmates to not only understand the concept of salvation propositionally, but also to experience it with all their heart. HeartSync ministry facilitated this process by engaging both the Functional ID (where propositional knowledge is located) and the Emotional ID (which houses experiences).

Jesus showed how to tap into the sources He relied upon—the Father and the Spirit. He proclaimed the authority and power that He would have with the Spirit's anointing, and then modeled it in word and action. He demonstrated what happens to servants of God when the Spirit of God comes upon them to enable, empower and equip them to carry out God's planned mission. Jesus also proclaimed His complete dependence upon Father God (Jn 5:19-20; 5:30) and modeled it.

HeartSync ministry facilitated a majority of the inmates experiencing relationship with and the power of Jesus and the Holy Spirit. Several of the inmates experienced the broken parts of their hearts being connected with the Persons of the Trinity, such that they could hear what God was saying and see or sense what He was doing. Hence, a majority of the inmates had a marked improvement in their quality of their relationship with God and gained a greater awareness of His manifest presence. Several had radical changes in their concepts of God and experienced Him in a whole new light. They went

from seeing Him as distant, harsh, wrathful and disapproving to accepting, loving and supportive.

Many of the inmates have believed the greatest reality in life was their external circumstances. Thus, they were introduced to the notion that the greater reality was internal and spiritual. Thus, at first, many were only concerned with their physical deliverance from prison; however, as a result of HeartSync several came to experience the greater reality of internal freedom. God opened the spiritual eyes of their hearts to see and understand this greater spiritual reality.

Historical Foundations

Martin Luther, on the surface, seems like an unlikely person to choose as the historical figure for a project that deals with inmates, due to the major impact he had on Western society as prominent figure in the Protestant Reformation. Underneath the surface, however, one learns that during his childhood, he had similar family dynamics and personal struggles as some of the inmates. For instance, Luther grew up in a volatile household with a very angry father and struggled with his own identity and anger issues throughout his life. He never felt he measured up in his father's eyes and continually sought to justify himself. Similarly, many of the inmates also never felt like they were accepted or acceptable in their father's sight, which drove them (like Luther) to perform for approval, to outright rebel, or to vacillate between the two. Several of the inmates' parataxic distortions towards their fathers and God were transformed as a result of HeartSync ministry. Two of the seven actually reconciled with their fathers, once some of

the internal pain and trauma was resolved from their experiences with the manifest presence of God.

Erik Erikson, who wrote the book *Young Man Luther: A Study in Psychoanalysis and History*, stated that Luther felt like a criminal his whole life and continually had to justify himself. Although Luther would have the revelation that righteousness was a gift of God obtained through faith, it was mostly intellectual knowledge. This divine revelation provided only temporary respites of peace and emotional well-being for Luther. He did not experience lasting transformation, as his propositional (left brain) knowledge of grace was not accompanied by sufficient experiential (right brain or heart) encounters with God. The same occurred with the inmates, although all seven of the reported experiencing respites of peace of God during their HeartSync sessions, only three experienced enduring peace. The greater the degree to which Jesus was allowed to remove pain and trauma and replace it with His love was the degree to which they had more lasting peace.

A.W. Tozer outlined three different ways of knowing God—reason, faith and spiritual experience.¹⁹ This was important for the context of this project as it related to the transformation of the inmates' minds and hearts. The Functional ID, the conscious part of the mind (the left brain), processes propositional knowledge verbally and logically. The Emotional ID (the right side of the brain), however, processes information in emotions, images and experiences, all of which is non-verbal. So to transform the heart or the right side of the brain, one must have new experiences. This was why Tozer's third way of knowing God—spiritual experience—was so essential for the inmates' healing and

¹⁹ Demarest, *Satisfy Your Soul*, 112.

transformation. All of the seven inmates did have these experiences with God albeit to different degrees based upon their guardians' willingness.

To have a fulfilling relationship with God requires both the right and left brain (Emotional ID and Functional ID) to be synchronized. The intellectual understanding (propositional knowledge) of the nature of God gained through the Bible is necessary to weigh the phenomenological encounters and experiences with Him. Experiential encounters with God also make the verses in the Bible come alive. P2 in his exit interview stated, “. . . ever since HeartSync, the words in the Bible are more alive to me. I have seen these verses come to life—in my life.” P7 stated that after his HeartSync session that he was able to read Revelations with more understanding and insight.

Theological Foundations

The theological foundation of this project was based on the doctrine of the Trinity. The practical implication for the inmates was to understand first of all that the members of the Trinity play a critical role in the transformation of their hearts and, secondly, that they were created in the image of the Trinity. The inmates, being designed in the image of the Trinity, were created to be in relationship with other people and with God. The Trinity has a loving, harmonious, and unbroken fellowship within and desires to have the same relationship with humankind. The relational dynamics of the Trinity serve as a model for the relationships humans are to have within (amongst components of the Core Heart Complex) and with other people.

Each Person of the Trinity plays an essential role in the life of the inmates and in the transformation of their hearts, minds, souls and bodies. Father God, for instance,

loves the inmates so much that He gave His only begotten Son to restore relationship with them. He likewise provided a way back to His heart through Jesus and the Holy Spirit. Father God also initiated and established the New Covenant with humankind (Acts 3:25).

One of the roles of Jesus was the mediator of this New Covenant (Heb 8:6; 9:15; 12:24; 1 Tm 2:5-6). He came to make a way for the inmates to have a personal relationship with the Father, and to model how to bring heaven to earth. Jesus not only brought the Kingdom of God to earth, but also taught and demonstrated what living in the kingdom was to look for any person who was in an interactive relationship with Father God and empowered by the Spirit. Consequently, Jesus' life, served as an illustration of what any of the inmate's life could be like—who had been born from above of the Spirit (Jn 1:13; 3:5), who had the anointing and empowerment of the Spirit, and who had an interactive relationship with Father God. This was why the project sought to foster the inmates having an intimate relationship with God. HeartSync began the process of removing some of the blockages of pain and trauma that have kept them from having an intimate relationship.

The Holy Spirit was the promise of the new covenant sent by the Father and Jesus (Is 59:21).²⁰ The Spirit enacts and sustains this new covenant. Jon Ruthven equates the new covenant with the Spirit; and he asserts the Spirit enables humans to hear and to obey God's voice.²¹ Ruthven asserts that directly hearing God's voice "is probably the

²⁰ Ruthven asserts, "The New Covenant itself is the Holy Spirit which enables us to communicate directly with God." Ruthven, *What's Wrong with Protestant Theology*, 30.

²¹ Ruthven states, "The New Covenant itself is the Holy Spirit which enables us toe communicate directly with God." Ruthven, *What's Wrong with Protestant Theology*, 10.

biggest fact that Scripture emphasizes.”²² Another role of the Spirit, according to Augustine of Hippo, is the bond of love within the unity of the Trinity. In addition, the Spirit serves as the bond of unity between the core components of believers’ hearts, between believers, and between believers and God. In other words, it is God’s Spirit that enables love, bonding, and intimacy to take place.

The Spirit’s presence is also where the kingdom of God is located. James Dunn declares that the “‘presence of the Spirit is the already of the Kingdom,’ the relationship between Jesus and the Kingdom is thereby explained, *i.e.*, that ‘the Kingdom is present in Jesus *only* because He has the Spirit.’”²³ The same holds true for believers today, the Kingdom of God is present around and in them because they have the presence of Spirit of God. Due to HeartSync, all of the inmates were able to feel the tangible, manifest presence of God.

Theoretical Foundations

Dallas Willard’s epistemology of the whole person served as the theoretical foundation for this project, but the concentration was upon the heart and mind. Willard taught that people live from their hearts. The internal reality of the inmates’ hearts will eventually manifest as their physical or external reality (Prv 4:23; 7:23). Willard asserted that the spirit/will/heart were the core of a person’s nonphysical being and were the same but with different functions. When the spirit/will/heart goes wrong, is damaged, or is poorly formed, then their whole self goes wrong. This is why Willard states, “re-forming

²² Ruthven, *What's Wrong with Protestant Theology*, 102.

²³ James D.G. Dunn, "Spirit and Kingdom," *The Expository Times* 82 (1970): 38, quoted in Jon Mark Ruthven "Biblical - Theological Foundations Class Notes for DMin Cohorts 2013" (lecture, United Theological Seminary, Dayton, OH, February 3, 2013).

the spirit is essential to restoration of the human person.”²⁴ Thus, this project sought the transformation and synchronization of the wounded and broken hearts of the male inmates. The intent was to facilitate an inner transformation (of their hearts) that would result in an outer transformation of their attitudes, outlook, and behaviors. Several of the inmates, as noted earlier, had social and self-transformations. Those who experienced the greatest intrinsic transformation had the most dynamic extrinsic changes in their lives.

The heart is programmed and the brain is hardwired by the earliest life experiences predominately before six years of age. The attachment patterns and experiential templates by which the inmates will live and see life through were established during this time. During these formative years any emotional, psychological and physiological wounding from Type A and B traumas can have the most devastating effects. One damaging effect of Type A trauma, for instance, is on the neurological development of the brain—especially the right prefrontal cortex. The good news is that the brain can develop new neurological pathways when individuals experience authentic connections with God and other people. Thus, the inmates who experienced early wounding can have hope of a better future, if the blocks and wounding that keep them from connecting with others and God is removed. This allows them to have new heart experiences with God to override the early traumatic incidents. It also facilitates developing joy capacity as well as their brain developing and operating more out of the right prefrontal cortex.

In summary, the heart thinks in pictures and experiences and only new pictures and experiences can override the old ones that contain pain and trauma. Intellectual

²⁴ O'Rourke, *A Dallas Willard Dictionary*, 247.

knowledge in and of itself cannot override the experiences of the heart. This is why the inmates need heart-to-Heart interactions with God, where their minds and hearts can know and experience receiving God's love, forgiveness, acceptance, and salvation. Once experienced and understood, then these new internal heart pictures and experiences will begin to become their external reality. As noted earlier, several of the inmates now have new heart pictures they are operating from, which has changed their external reality.

Limitations

The jail restricted the participants of the project to inmates who had been through the three-day Jail Walk. Thus, one of the limitations of the project was not knowing the extent to which the three-day Jail Walk and subsequent Monday night classes had on the outcomes of the project (i.e., increase in the participants' Awareness of God, Quality of Relationship with Him, or a reduction of their anger). Additional research will be needed to evaluate if the same results can be replicated on inmates who have never been through the intensive three-day Jail Walk.

Another limitation to the overall research was the small sampling size. It contained seven participants so as to accommodate two HeartSync sessions within the three-month time frame allotted by the jail. The sessions could only be conducted on Monday nights when the Jail Walk classes were held. In addition, the sessions had to be conducted before the inmates were sent off to prison or went home. The project originally started off with four white and four African-American participants. Unfortunately, one inmate got out of jail before answering the post-questionnaire and could not be contacted,

so his information was not utilized. Another inmate was sent off to prison before his exit interview could be done.

Another limiting factor that comes into play was “jailhouse religion.” It will exist to varying degrees in any religious or spiritual program in a jail or prison. This appeared to be the case with one participant who excessively used Biblical jargon that did not seem heartfelt. According to Sam Dye, who has provided guidance for Prison Fellowship’s prisoner reentry programming, “if faith-based volunteers are not careful, they can unknowingly create ‘spiritual criminals.’ A spiritual criminal is one who wears religious values like a coat. It’s external. You can take it on and take it off at will, depending on who’s around. It’s really not a part of you.”²⁵ In other words, it is more extrinsic than intrinsic.

Dye further elaborates, “This ‘spiritual jacket’ can actually do more harm than good, because [. . .] it denies the inmate the chance for a real, life-altering transformation. Dye cautions those in prison ministry to avoid the trap of enabling inmates to fake spirituality.”²⁶ In terms of HeartSync, this “spiritual jacket” would be considered a guardian or protector. Until these guardians (or guardian) are comfortable and have sufficient joy capacity for strength, then they will not let allow access to the pain they are protecting.

A longitudinal study will need to be conducted to see if the results were truly internal resulting in a lasting transformation, versus being like an external religious jacket that can be taken off and put on at will. The longitudinal study will evaluate if HeartSync

²⁵ “The Hazards of Jailhouse Religion,” Prison Fellowship, August 29, 2011, accessed June 16, 2015, <http://www.prisonfellowship.org/story/the-hazards-of-jailhouse-religion/>.

²⁶ “The Hazards of Jailhouse Religion,” Prison Fellowship.

facilitated these inmates moving beyond a jailhouse religion to having an on-going, intimate relationship with God. Because it will be intimacy with God that will help sustain them when faced with the external pressures of daily life.

Results of the Project

The analysis of the quantitative and qualitative data from the two main constructs *Awareness of God* and *Quality of Relationship* found that the majority of participants did in fact report positive improvements from the HeartSync Ministry and the father's blessing. The HeartSync ministry had the best results with the *Abandonment*, *Awareness* and *Anger at Others Scales* in that six of the seven participants showed improvement. The *Anger at God*, *Anger at Self*, and the *Guardian Scales* resulted in five of the seven inmates showing improvement. The *Emotional Scale* exhibited progress with four of the seven participants (with two showing no variation). These results were validated by the qualitative data from the open-ended questions and the exit interviews. Keeping in perspective, however, that these results are suggestive due to the small sampling size. Never the less, the results are remarkable given the fact that inmates only received two HeartSync sessions averaging one hour in length; in addition to the declarative father's blessing.

APPENDIX A

Hand Written Letter by Participant #3, January 2015

Hand Written Letter by Participant #3, January 2015 (typed verbatim as it was written).

First I saw myself outside of my heart looking at a door. It was an old rugged door like the one you would see on the movie hobbit. It was locked and I didn't know where the key was. I looked around and saw Jesus was standing next to me. He was knocking at the door but no one answered. I wanted to let him in, but I was locked out as well. I spoke with Harrold and he told me this was a guardian and isn't a bad thing because it was there to protect me and keep me safe from hurt and pain. Eventually, that guardian was gone. Then I was sitting in an old style room with Jesus in front of a fire place talking and fellowshiping with my Savior. Then we started walking around in my heart when we came to a hallway and there was a locked door (one massive wall!) that was what seemed to be like a vault that was never going to open. I spoke with the guardian, as well as Harrold even felt as Jesus tried but this one wasn't having it. The Answer was NO!! The hurt was too much for me I guess. But like Jesus I wasn't giving up. I wanted to know what was hurting so badly. Eventually a key hole appeared and I knew what was behind the door. It was me, as a baby. See my dad left me alone while my mom was at work for 18 hours I was alone by myself a little 6 mth old baby in a crib. My dad left us and gave up. I caught pneumonua and was put in the NICU. After seeing through the key hole and just those feelings running back was just so much!! I cried and begged God and Jesus to make the hurting stop!! I couldn't take it I plugged the key hole. But then I thought to myself the only way to move forward is to face these things in my life. The hurt pain and heartache. I didn't have to do it alone though. This time I had back-up. Jesus was with me and I knew this. So that night I prayed that Jesus would go with me and tear down the wall that was keeping me from moving forward. I felt a calming peace come over me and

heard as clearly as me talking to you I thought you'd never ask. So I went to sleep. That night I had a dream. Jesus and I were standing in front of the door. And the wall fell!! The door opened slowly and in that room was a crib and a low hanging light over it. I walked up to the crib to see what was in it. As I walked up slowly I looked down into the crib and it was empty. I was dumbfounded. Wondering why? Then I turned to see my dad in the corner his head in his hands in shame and none other than Jesus holding the baby. Then that was it! I realized it all. He never left!! Not one time. He was with me then as he is now. So I am bettering myself with the help of Jesus his word and the people he has put in my path. They say God works in mysterious ways, I say wrong! It's not a mystery if you already know what's going to happen. After these heart syncs I have done with Harrold and realizing that I was never alone I am a changed person. I am a man of God NOT AN INMATE! I am a Child of Christ and Growing everyday with the help of his word and the help of the Emmaus Class which has changed my life forever! So now I am redecorating my heart filling the empty spaces with the holy spirit. I am almost 32 years old and I have never felt this kind of Peace. I thought I knew God but I have never felt his presents until now. When I was told to Grab a teacher and get some one on one time I didn't know it was going to be this big. Harrold as well as the other teachers of the class have a special gift. All I can say is my life will never be the same. Harrold has helped me open my heart to a spirit that has given me peace. Charlie has given me a bible that has helped me with my studies. David explains the word so that anyone can understand and if you don't he won't stop till you do. Just the presents of the teachers are there to tell and help you with anything. From the Emmaus Walk to the Heart Sync with Harrold my life went from nothing to Everything!

Harold Wetherbee typed the handwritten letter out just as it was written on June 6, 2015.

APPENDIX B

Letter From Participant #3 To His Father

Dad,

I look back at my life and realize that there has been something missing. A hole in my heart. Mom had said things about you that made me very angry with you. But after my time here and a thing called heart sync I have realized how selfish I have been. Not only have I lost time with my Dad but my kids have lost time with their granddad. I have knocked down walls in my heart that allows me to see things in a different more loving way. I know we both could have been better in our relationship with each other. But its never to late in Gods eyes. I want to have that father son relationship that I've always heard of.

Heart sync has allowed me not only to forgive others but to forgive myself as well. And that's the main thing I was missing. That's why I kept going back. I always thought people were better than me because they never messed up like I did. But God looks at everyone who knows him the same. He loves us all equally.

I can't go back and get that childhood I always longed for, but I can give my boys that chance and we can build a relationship from here and now live for the moment.

In short Dad I just wanted to say I love you. And I'm sorry it took me 32 years to realize that I could have that relationship with you that I've dreamed about.

I'm going to keep doing this heart sync cause the skys the limit with it.

Well I'll ttyl pops!

Love you son,

_____ (signed his name)

Harold Wetherbee typed the handwritten letter out just as it was written on June 6, 2015.

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